

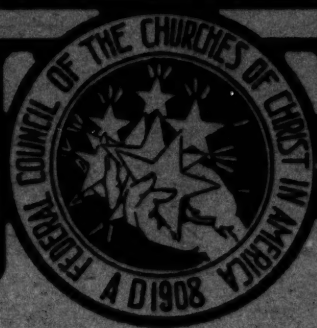
W H 30
F 29

BI-MONTHLY ISSUE FOR MARCH-APRIL, 1924

FEDERAL COUNCIL BULLETIN



Vol. 7 No. 2



Mar.-Apr., 1924

IN THIS ISSUE

An Industrial Creed

by John D. Rockefeller, Jr.

Fair Play for the Japanese

by Hon. George W. Wickersham

The Greatest Obstacle to Peace

by Professor William Adams Brown

**Editorial: Has the Church a Right
to Speak on Public Questions?**

**Other Articles by Christian Leaders
of Many Denominations**

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

APR 14 1924

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Federal Council, Administrative Committee.....	New York.....	April 11
Special Holy Week Services, under Auspices of Local Councils of Churches.....		April 13-19
Religious Education Association.....	Providence, R. I.....	April 23-26
Young Women's Christian Associations, National Convention.....	New York.....	April 30-May 6
Methodist Episcopal Church, General Conference.....	Springfield, Mass.....	May 1-30
Women's International League for Peace and Free- dom, Biennial Congress.....	Washington, D. C.....	May 1-7
African Methodist Episcopal Church, General Con- ference.....	Louisville, Ky.....	May 7-28
African Methodist Episcopal Zion Church, General Conference.....	Indianapolis, Ind.....	May 7-28
American Bible Society, Annual Meeting.....	New York.....	May 8
Reformed Episcopal Church, General Council.....	Philadelphia, Pa.....	May 21
Methodist Protestant Church, General Conference.....	Tiffin, O.....	May 21
Presbyterian Church in U. S. A., General Assembly.....	Grand Rapids, Mich.....	May 22-29
Presbyterian Church in U. S. (South), General Assembly.....	San Antonio, Texas.....	May 22-29
Conference of Employed Officers of Y. M. C. A.'s of North America.....	Blue Ridge, N. C.....	May 27-30
Northern Baptist Convention, Annual Meeting.....	Milwaukee, Wis.....	May 28-June 3
United Presbyterian Church, General Assembly.....	Richmond, Ind.....	May 29
Association of Executive Secretaries of Councils of Churches, Annual Meeting.....	Chicago, Ill.....	June 2-6
Reformed Church in America, General Synod.....	Asbury Park, N. J.....	June 5
Institute of Christian Internationalism.....	Vassar College.....	June 15-21
World Sunday School Association.....	Glasgow, Scotland.....	June 18-26
Christian Reformed Church in N. A., Synod.....	Kalamazoo, Mich.....	June 18
National Conference of Social Work.....	Toronto, Canada.....	June 25-July 2
Seventh Day Baptist Churches, General Conference.....	Milton, Wis.....	Aug. 19
United Lutheran Church, Biennial Convention.....	Chicago, Ill.....	Oct. 21-31
American Section, World Alliance for International Friendship through the Churches.....		Nov. 11-13
Federal Council of the Churches, Quadrennial Meet- ing.....	Atlanta, Ga.....	Dec. 3-8
National Council, Y. M. C. A.'s of United States.....	Buffalo, N. Y.....	Dec. 3-6

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities

Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

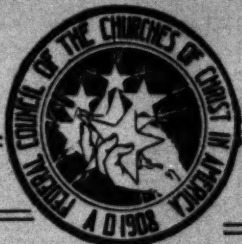
105 East 22nd Street, New York

SAMUEL McCREA CAVERT, Editor
AENID A. SANBORN, Asst. Editor

Subscription Price, Fifty Cents a Year

Published at 100 Liberty Street, Utica, N. Y.

Entered as second-class matter,
February 19th, 1924, at the Post
Office at Utica, N. Y., under the
Act of March 3, 1879.



Acceptance for mailing at special
rate of postage provided for in
Section 1103, Act of October 3,
1917, Authorized July 3, 1918.

VOL. VII, No. 2

MARCH-APRIL, 1924

EDITORIALS

Personal Religion and Public Righteousness

A little book by Peter Green, too little known on this side of the Atlantic, centers around the proposition that we cannot fairly expect much advance in public righteousness until there has been a great advance in personal religion. The warning is timely. Much of the weakness of modern movements for social reform is due to the assumption that we can make society better en masse without reaching down to the individual and his inner life. We do well to recall Herbert Spencer's word that "there is no alchemy by which you can get golden conduct out of leaden motives."

This is not to overlook the importance of organization and intelligent control of the social environment. It is only to insist that organization and environment count for nought in gathering the harvest of the Kingdom of God unless there be the kind of folks whom Jesus called the good seed of the Kingdom.

If illustration were needed, look at prohibition. Ardently as we believe in it, we now see that legislation is not enough. There must be also a winning of individual hearts and wills to sobriety and self-control. Consider also our pressing international problems. Can we really expect nations to live accord-

ing to the Sermon on the Mount before we are more ready to do so in our more personal relations within the family, with our neighbors, with our business associates? Before we can have permanent peace we must have a great deal more love, more kindness, more generosity, more forgiveness—in short, more personal holiness.

And the highest character comes only from fellowship with the Living Christ. May this Eastertime remind us again of this abiding truth and give us a new experience of the Risen Christ in our own lives.

Are We Christian?

The appeal for the suffering in Germany is a sharp test as to whether we are really in earnest about the teaching of our Lord. War-time prejudices and enmities have been strong, but it is high time to lay them aside. Goodwill, forgiveness, active love even for enemies—these are great Christian words. "Why call ye me Lord, Lord, and do not the things which I say?"

We are not saying that we should save the starving children in spite of their being German. We are rather saying that we should save them because they are German. A paramount duty today is to restore goodwill between the German people and ourselves, to heal

the scars of war, to help a stricken nation to get on its feet and fill a normal and useful place in the world's life.

To do less is to confess how little we have learned of Christ, or even from humble men and women who have caught something of his spirit. Listen to these words from the disabled soldiers of the U. S. Veterans Hospital No. 41, at New Haven, who sent a contribution for German relief with these words:

"The war is over and it is our honest opinion that we should show America and the rest of the world that we have buried our hatred on the battlefields of France."

Rings in our ears the cry of the German children but deeply as we are concerned for them we are still more deeply concerned for the people of America. Our barns are bursting with crops. We have one-third of the gold supply of the whole world. Smug and fat, shall we wrap ourselves up in our prejudices and hatreds and let others slowly die? To do so would mean for us a spiritual peril worse than any physical danger of theirs. Their bodies would starve; we should be starving our souls.

"The appeal for the starving children of Germany by the Federal Council of the Churches," says General Henry T. Allen, the great-hearted commander of the American Forces on the Rhine, "shows that the Christians of this country are Christ-like." Is he right? The answer lies in our response.

"Ex Oriente Lux"

In a Bulletin of the National Christian Council of China, Right Reverend Logan H. Roots gives his reasons for believing, with his whole soul, in this new movement for the federation of Christian forces in that ancient land. Everything that he says applies point by point to the Federal Council of the

Churches of Christ in America:

- "1. It is the normal next step in the development of cooperation between the various Christian forces.
- "2. Its purposes are such as to command the whole-hearted support of all Christian people when once these purposes are understood.
- "3. Its proposed methods are practical means to the end in view.
- "4. Its personnel is *representative*, in the truest and best sense.
- "5. It has elicited unexpectedly hearty and widespread support in China and in the West.
- "6. Its financial basis is sound.
- "7. It is conceived as a Venture of Faith.
- "8. Its hope of success is in the promise implied in our Lord's command—John xv:12."

"Of One Blood"

In the whole movement for developing inter-racial goodwill, to which the Federal Council of the Churches is deeply committed, nothing is more important than an understanding of the remarkable progress that the Negro race in a generation or two has made. How widely is it known among us, for example, that one of the greatest discoveries of the musical world today is Roland Hayes, a Negro boy who a few years ago was working as a molder in a stove factory in Chattanooga? That one of the greatest figures in applied science in the South is Prof. Carver of Tuskegee who has discovered how to make one hundred commercial products out of the sweet potato and the peanut? That the most popular speaker at the Student Volunteer Convention was Dr. Aggrey, a native of Africa?

One can imagine hardly anything more untrue to the facts, more socially disastrous and more unchristian, than our tendency to despise the gifts of other races whose skins are darker than our own and to foster the spirit of divisiveness among the racial groups.

—S. M. C.

Fair Play for the Japanese

By HONORABLE GEORGE W. WICKERSHAM

Attorney General under President Taft; member of Federal Council's Commission on International Justice and Goodwill.

WERE there no other possible way of dealing with the question of Japanese immigration except by the proposal to nullify the "Gentlemen's Agreement" with Japan, the case would be different. The proper way by which to change a treaty or an international agreement is by treaty or agreement negotiated through the Department of State. If Congress deems such a change advisable, a request made to the Executive will without doubt bring such action.

Responsible Japanese have repeatedly declared that, if the "Gentlemen's Agreement" is not satisfactory, the Japanese Government will gladly reconsider the whole matter and make some new arrangement.

In the face of such assurances from Japan of desire to maintain neighborly relations with us, and in view of her earnest desire that the United States should not pass discriminatory and inevitably humiliating legislation aimed at Japan, the passage of the proposed act by Congress (the Johnson bill, which would discriminate against Japanese) would certainly be resented by Japan as a gratuitous act of unfriendly character.

The need for the proposed measure is far from obvious when we consider the facts in the case. The statistics of admittances and departures of alien Japanese, published by the Commissioner General of Immigration, show that since the "Gentlemen's Agreement" went into effect (1909-1923) 22,737 more males left the United States, including Hawaii, than entered; and that the net increase by immigration of Japanese in the continental United States during these fifteen years has been 8,681 consisting of women and children.

It is evident that the Japanese Government has been administering the "Gentlemen's Agreement" with careful fidelity. Naturally the proposed measure would convey an implication to the contrary which a proud and sensitive nation would resent.

The objections to the measure are well stated in the Federal Council's resolution:

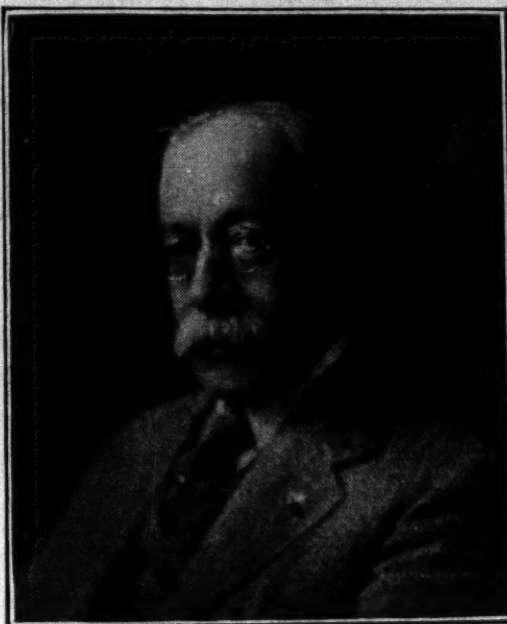
"First, it abrogates treaties and annuls international agreements by an act of Congress without consultation or conference with the nations

with which the treaties and agreements were made.

"Second, it is unnecessarily and inevitably offensive to the nations affected thereby, and certain to be resented as an unfriendly act."

The statement that the proposed measure is not particularly aimed at the Japanese, for it concerns all peoples "ineligible for citizenship", is too specious to need extended reply. It is enough to point out that practically all such peoples are now excluded by existing laws, the Chinese, by name, and the Hindus, Thibetans, Dravidians and many other peoples of Asia and Polynesia by definitions of latitude and longitude. The real purpose of the proposed measure is the abrogation of the "Gentlemen's Agree-

ment" with Japan. If there is any sound reason for such Congressional action, I have not seen it stated publicly.



HON. GEORGE W. WICKERSHAM

NEW LITERATURE ON THE JAPANESE QUESTION

Two new publications brought out by the National Committee on American Japanese Relations, of which Hon. George W. Wickersham is Chairman and Dr. Gulick Secretary, are valuable contributions to the present discussion. The first, entitled "New Factors in American Japanese Relations and a Constructive Proposal", surveys present conditions with reference to the observance of the "Gentlemen's Agreement" by Japan and suggests a new treaty to adjust existing points of difficulty without discourtesy toward Japan. It recommends that such a treaty should provide for complete mutual stoppage of all immigration of all laborers, mutual agreement to give "most favored nation" treatment to all persons of either nationality residing under the jurisdiction of the other, reciprocal granting of naturalization privileges to individuals personally qualified, and abrogation by Japan of her laws creating dual citizenship of Japanese children born in the U. S.

The other booklet, "The Japanese in Hawaii," by Professor Romanzo Adams, is a statistical study bearing on the future number and the economic and social character of the Hawaiian Japanese.

Churches Seek to Maintain Friendship With Japan

The Federal Council of the Churches, through its Administrative Committee, has taken a strong public stand against the clause in the pending House Immigration Bill, Sec. 12 (b), which would deny admission to "aliens ineligible to citizenship." On grounds of international justice and friendship the Council objects to this proposal to abrogate the Treaty with Japan made in 1911 and to annul, without conference with the government of Japan, the Gentlemen's Agreement, which, on the whole, has been working effectively since 1908.

"The proposal of the House Committee on Immigration to deny admission to the United States of 'aliens ineligible to citizenship,'" declares Rev. Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill, "is a wanton affront to the Japanese people who for fifteen years have been faithfully and effectively carrying out their obligations in the regulation of immigration.

"This question has nothing to do with the anti-alien land laws of California. It is not concerned with the question of naturalization, as the anti-Japanese agitators on the Pacific Coast imply—it is concerned with the good faith of the United States in the matter of observing the 'Gentlemen's Agreement.' Japan agreed to stop further labor immigration; we agreed to withhold proposed exclusion legislation that would be differential and humiliating.

"It is now proposed that Congress shall break faith with Japan.

HEARING IN THE SENATE

Representatives of the Churches presented their views before the Senate Committee on Immigration at its hearing on March 12. Dr. Gulick, of the Federal Council, Mr. F. P. Turner, General Secretary of the Foreign Missions Conference, Mr. Gilbert Bowles and Doctors Schneider and Taylor, missionaries from Japan, while agreeing with the contention of the Californians that further immigration of Japanese should be stopped, urged that there are more just and friendly ways of securing this result than by violation of treaty pledges.

The suggestion of Secretary Hughes that Japan be placed on the "quota" list was urged by the Church representatives and vigorously opposed by the Californians. The fundamental reason for this opposition urged by Senator Phelan was that, however small the "quota"

figure might be, any quota whatever would give the Japanese recognition of race equality, which in his eyes was impossible.

Dr. Gulick controverted the customary charges of bad faith against the Japanese. He said that the Gentlemen's Agreement had been faithfully observed during the fifteen years of its operation, and quoted the statistics given by Mr. Wickersham on the preceding page. With the children born during this period, the population has risen to about 80,000 instead of the mythical 100,000 alleged by Mr. McClatchy of California.

The statements by Messrs. Bowles and Schneider, for many years missionaries in Japan, regarding the Japan of their personal knowledge were deeply impressive.

The constructive proposal of the Church representatives was the making of a new treaty or the revision of the Gentlemen's Understanding, by either of which methods the further coming of Japanese laborers of all classes and both sexes for permanent residence here could be completely stopped. In case a law was preferred, then Japan should be placed under the "quota" law. Whatever the percentage adopted for the general law, its application to Japan would admit to the United States only a negligible number of Japanese.

"LOOK BEFORE YOU GIVE"

At the recent annual meeting of the National Information Bureau, organized to protect the public by investigating the character of national appeals for funds, the director, Mr. Allen T. Burns, one of the leading social workers of America, declared that out of 2,000 appeals only 150 are endorsed by the Bureau as measuring up to its standards. All friends of the Federal Council will be glad to know that it is one of those completely authenticated by the Bureau. The foreword to the list issued by the Bureau declares:

"2,000 appeals from national and interstate organizations have been investigated in five years at the request of contributors.

"1,000 of these, though not qualifying for endorsement, secured funds, because contributors have not followed the rule: 'Look Before You Give.'

"850 of the remainder were either outside the Bureau's field of endorsement or, having been endorsed, have ceased operations.

"150 only are now active and endorsed."

A Call to Prayer

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA and the agencies of evangelism in the various denominations unite in this call to all people who love the Lord Jesus Christ to give themselves with sincere devotion to faithful prayer. Prayer, ever needful to the life of the Christian, in these times of desperate world need must receive still greater emphasis. To it we turn for those deep spiritual forces which alone can regenerate the world.

The call is twofold: (1) For a prolonged period of concerted personal and family devotions, and (2) for a week of public worship and prayer preceding Easter.

PERSONAL AND FAMILY DEVOTIONS

The Pre-Easter or Lenten Season is observed by many communions as a special period of penitence and prayer. Many other Christian fellowships which do not so greatly magnify days and seasons have found rich spiritual benefit in approaching Easter with concerted prayer and evangelistic endeavor.

Let us during this Lenten period seek unitedly to enter into a fuller understanding of the meaning of Christ's suffering for the sins of the world. If we are "to know the power of His resurrection" we must also "know the fellowship of His suffering." As we come to a better appreciation of Christ's life, the beauty and wonder of its draws us irresistibly to Himself and in such fellowship the inner springs of our life are refreshed.

In order that we may have this blessing it is necessary that we plan our time, our reading, our thought, and that we break for a little while "the power of the world over us." We should have a fixed time for prayer and Bible reading, be regular and constant in church attendance and be wise in the use of the hours of recreation and social intercourse. It is a time to plan definitely to give more to God and fellowmen, to teach our children what it means to be followers of our Lord Jesus Christ, and to maintain faithfully the practice of prayer in the family circle.

PUBLIC WORSHIP AND PRAYER

Let the week preceding Easter, known in the church calendar as Holy Week, be observed by public services of worship, consecration, and prayer, in the several Churches independently or in combination with other Churches.

So far as may be possible, let us all direct our thought to the same great central issues of our Christian life and faith. There is high value in the sense of comradeship and the knowledge that other Churches are following the same themes. The consciousness that hundreds of thousands of our fellow-Christians are uniting in the fellowship of prayer cannot but be an inspiration to those who know the Master's wish that we should agree on earth as touching the things we should ask of the Father.

SUGGESTED TOPICS

THE WAY OF THE CROSS

Sunday, April 13th—Jesus, the Lord of Life	Matt. 21:9
Monday, April 14th—Jesus, the Foundation of Character	Matt. 21:42
Tuesday, April 15th—Jesus, the Christ	Matt. 22:42
Wednesday, April 16th—Jesus, Obedient Unto Death	Matt. 26:42
Thursday, April 17th—Jesus, the Bread of Life	Matt. 26:26, 27
Friday, April 18th—Jesus, the Crucified Redeemer	Matt. 27:35, 36
Saturday, April 19th—Jesus the Son of God	Matt. 27:54
Easter Sunday, April 20th—Jesus, the Constant Presence	Matt. 28:20

How the Churches Give

THE following table, recently compiled by the United States Stewardship Council, of which Rev. H. S. Myers is Secretary, summarizes the giving of various denominations. This table includes under benevolences and missions *only the amounts received from living givers on the official denominational budgets and does not take account either of bequests or the large sums contributed for local or extra-budget benevolences.*

COMMUNION	PER CAPITA GIFTS			Total Gifts for Home and Foreign Budget Benevolences	Total for Congregational Expenses	Total Gifts for All Purposes
	Budget Missions and Benevolences	Congregational Expenses	All Purposes			
United Presbyterian	\$15.52	\$20.25	\$35.78	\$2,561,445.00	\$3,341,916.00	\$5,903,361.00
Presbyterian U. S. (S.)	13.05	15.45	28.50	5,590,993.00	6,619,220.00	12,210,215.00
Moravian, North	8.17	13.01	21.19	141,523.00	225,277.00	366,800.00
Reformed in America	5.86	21.74	29.33	840,684.00	3,120,472.00	4,210,514.00
Baptist, North	5.86	16.06	22.53	7,495,925.00	20,528,374.00	28,794,392.00
Presbyterian in Canada	5.55	17.41	24.84	2,054,556.00	6,441,396.00	9,187,512.00
Protestant Episcopal	5.19	26.20	31.39	5,937,156.00	29,972,077.00	35,909,233.00
Methodist in Canada	5.18	17.38	22.61	2,110,892.00	7,080,396.00	9,209,276.00
Methodist Episcopal	5.15	17.12	22.96	19,908,334.00	66,138,181.00	88,733,225.00
Presbyterian U. S. A.	5.07	20.16	28.58	8,925,011.00	35,476,579.00	50,287,940.00
Baptist in Canada	4.35	19.81	25.34	261,293.00	1,188,947.00	1,520,921.00
Christian*	4.16	7.64	11.80	402,707.00	740,329.00	1,143,036.00
Lutheran-Missouri Synod	4.10	12.28	16.39	2,261,483.00	7,852,530.00	10,474,013.00
Evangelical Church	4.01	15.67	24.70	806,551.00	3,150,538.00	4,965,451.00
United Brethren	3.74	13.34	17.08	1,384,649.00	4,931,344.00	6,315,993.00
United Lutheran	3.71	13.22	16.93	3,043,971.00	10,825,545.00	13,869,516.00
Congregational	3.53	19.56	25.88	3,026,302.00	16,781,755.00	22,199,858.00
Lutheran,* Other Bodies	3.47	10.77	14.25	3,736,651.00	11,579,927.00	15,316,578.00
Church of Brethren	3.38	10.15	13.53	375,125.00	1,125,000.00	1,500,125.00
Disciples of Christ	2.97	7.90	10.87	3,900,534.00	10,370,439.00	14,270,973.00
Reformed, United States	2.69	10.38	15.44	920,744.00	3,546,359.00	5,276,946.00
Methodist Protestant	1.97	11.40	13.38	368,566.00	2,128,270.00	2,496,836.00
Methodist Episcopal South			14.34			34,500,193.00
Baptist, South			9.68			32,602,269.00
24 Communions	\$4.88†	\$16.18†	\$19.20	\$76,415,095.00	\$253,164,871.00	\$411,265,176.00

*Figures for the United States and Canada

December, 1923.

†Not including Southern Baptists and Southern Methodists.

Seeking Protection for the Unprotected

FLAGRANT injustice to the Indians of the so-called "Five Civilized Tribes" in Oklahoma has aroused the Churches to vigorous protests and to strong appeals for fair play. In 1908 jurisdiction over these Indians in probate matters was transferred from the Interior Department of the Federal Government to the state and county courts. The subsequent exploitation of the Indians is nothing less than incredible, according to a report issued by the Indian Rights Association. The estates of well-to-do Indians "have been shamelessly and openly robbed," with the result that of the 64,339 Indians, from whom the safeguards were removed in 1908, it is estimated that "probably

not more than five or ten percent have anything left." The only hope of saving the property of the rest seems to lie in the restoration of the authority of the Department of the Interior, and a bill has been introduced into the Senate to that effect.

The Home Mission Boards of several denominations, which carry on work among these Indians, are deeply concerned. Rev. Charles L. White, of the American Baptist Home Missionary Society, has been especially active in calling attention to this disgrace upon our civilization. The Administrative Committee of the Federal Council has adopted resolutions on the subject and is in conference with the Home Missions Council as to further steps.

How Prohibition Looks to a Labor Leader

By WARREN S. STONE

Grand Chief of the Brotherhood of Locomotive Engineers

(An address at the organization dinner of the Citizens' Committee of One Thousand.)

EVERY time you take a railroad journey you ride behind one of the 90,000 men I represent. You want them to be skilled men; keen, cool, bright, wide-awake men of the very highest type, men who can think and act quickly, men with nerves of steel. You are vitally interested in all of this because into their keeping you trust all that you hold dear on this earth, the lives of your loved ones, and they bring them back safe to you again or die at their posts of duty, as many of them do each year. Railroad men must be absolutely reliable.

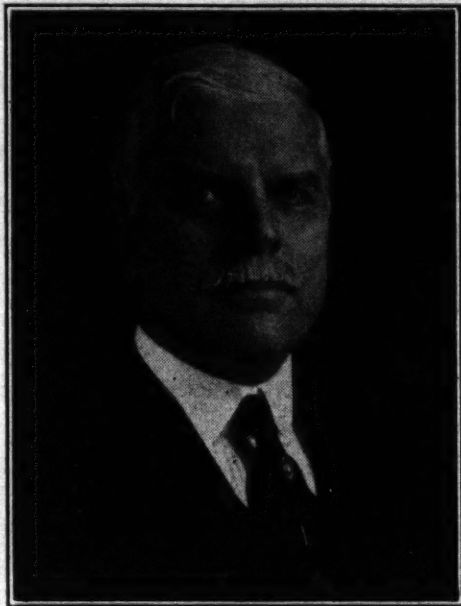
When you realize that on limited trains the engineer must pick up and correctly interpret on an average three signals per minute, each of which spells the difference between safety and disaster, you can understand why every sense must be alert. We who have spent most of our lives in the cab of a locomotive know the infinitesimal fraction of a second that oftentimes means safety. That alcohol slows down the brain action is conceded by all.

So ten years before the Churches began preaching prohibition, years before even the railroad officials began issuing orders about drinking, the Brotherhood of Locomotive Engineers was fighting the drink evil. A law of the organization that has been in effect during the twenty years I have been the executive reads as follows:

"The use of intoxicating liquors either on or off duty is prohibited. It shall be the duty of his division (lodge) to investigate any violation of this rule and if the member is found guilty he shall be expelled. Any division (lodge) failing to enforce this law shall have its charter suspended by the Grand Chief Engineer."

You could not put it much stronger than that, and I can say to you without fear of contradiction that that law is rigidly enforced. Again, the Brotherhood of Locomotive Engineers at their International Convention in 1918, with 902 voters present, by a unanimous vote of all delegates declared in favor of nation-wide prohibition. I know of no other international organization that has gone on record on this all-important question.

We hear much at the present time about the personal liberty of the individual and the infringement upon his personal rights by the en-



WARREN S. STONE

actment of the prohibition law. All law is the will of the majority and is enacted for the benefit of the majority, and the minority obeys—a technical violation of the personal liberty of the individual perhaps, but all civilization rests upon the principle of laws enacted for the repression of the interests of the few for the benefit of the great majority.

I am sure the wildest exponents of the theory of personal liberty would not agree that one of the engineers I represent should have the right to exercise his personal liberty and take two or three drinks before

starting from the terminal with the limited.

Every law-abiding citizen who loves his country and is interested in its future welfare is vitally interested in the enforcement of the Eighteenth Amendment. In my opinion the future of our country depends entirely on the enactment of fair laws and the enforcement of the same. As a matter of fact, all laws should be rigidly enforced, and should we by chance happen to have a bad law or laws, the thing for everyone to do is to obey such laws or law and work with all our might along legal channels to have such laws abolished.

There are some people laboring under the delusion that they are going to have the prohibition law modified or abolished. Someone should wake them from their Rip Van Winkle sleep. They might just as well talk about stopping the waves from beating on the shore or the sunlight descending from heaven, as about stopping the onward march of the prohibition movement. We are not going back to the old conditions of things with their misery, want and poverty. Never again! Prohibition has come to stay.

The Facts About Lynching

NINE states bore the black shame of lynching in 1923, according to the Non-Lynching Roll of Honor announced by the Federal Council's Commission on the Church and Race Relations. These nine states were responsible for 28 mob murders. Twenty-six of the victims were Negroes, two being women. This is the lowest number for any year since accurate records have been kept.

The Roll of Honor contains the names of 39 states which had no lynchings in 1923. Places on the Roll were earned during the last year by South Carolina, Alabama and Tennessee.

The Roll of Honor is as follows:

States that have never had a lynching:

Massachusetts, New Hampshire, Rhode Island and Vermont 4

Additional states which have no record of a lynching since 1886:

Connecticut, Maine, New Jersey and Utah 4

Additional states that have no record of a lynching during the past ten years:

Delaware, Idaho, Indiana, Iowa, Maryland, Michigan, Nevada, Pennsylvania, South Dakota and Wisconsin.....10

Additional states which have no record of lynching in the past five years:

Montana, Wyoming, New Mexico, Arizona, Oregon, New York and North Dakota 7

Additional states which have no record of a lynching in the past two years:

Kentucky, North Carolina, West Virginia, California, Colorado, Nebraska, Kansas, Illinois, Washington, Ohio and Minnesota11

Additional states which have no record of a lynching during 1923:

South Carolina, Alabama and Tennessee 3

Total states free of lynching in 1923.....39

Total states still having mob murder..... 9

The following resolutions were reaffirmed at the last meeting of the Executive Committee of the Federal Council:

"We strongly endorse the plea of the Negro for equal traveling accommodations for equal charges.

"Adequate educational facilities for Negro children and youth should be provided, not only as a national obligation, but also as a necessity for national welfare.

"Qualifications for franchise should be administered irrespective of race, creed or color."

Has the Church a Program for Peace

By PRESIDENT MARY E. WOOLLEY, of Mount Holyoke College.

The Christian Church must face the fact that she is under fire, as an effective agency, a vital power in the life of humanity. Not that the Church as an organization would go out of existence if she failed to meet this test as a power for world friendship. But to exist is not all. No more awful judgment was ever passed than that recorded in the Book of the Revelation. "And unto the angel of the Church in Sardis write: 'I know thy works, that thou hast a name, that thou livest, and art dead.'"

There are thousands of Christians in this country who are committed heart and soul to this program for a new international relationship. Christian organizations have put themselves on record, as the Federal Council of Christian Churches; but not yet has the world been made to feel that the Church which bears the name of Christ has set itself like a rock against the massacre of humanity and civilization which we call "War."

Two paragraphs were before me as I thought

of this subject, both, as it happens, written by women. One of them writes: "The causes of war—greed, misunderstandings, suspicions, aggression—will always continue to create disputes. The causes of dueling exist today just as much as in the days of Thackeray's eighteenth century heroes who fought a duel every time they were insulted. But dueling is now a crime and dueling has ceased. War must be made a crime likewise. Disputes will continue, but be settled by law, not war, as soon as nations choose to have it so."

The other says: "So often it seems as though the solutions offered by the followers of Christ for the tangled affairs of the world are in terms of machinery rather than in terms of vital life-giving forces which Christians, above all, should know how to use."

Both are right. There must be the machinery; a world organized for peace is very different from a world organized for war. Above all, there must be the spirit, the dynamic spirit of Jesus loosed in the world.

Conferences On the Church and the Community

AN important series of conferences on the relation of the Church to industrial and community problems was held in the Far West during February by the Commission on the Church and Social Service. The cities visited were Salt Lake City, Sacramento, San Francisco, Fresno, Bakersfield, Santa Barbara, Los Angeles, San Diego and Riverside. The team consisted of Samuel Zane Batten, Alva W. Taylor, Graham Taylor, Herbert Willett and Worth M. Tippy. In addition, E. Guy Talbott, Secretary-Elect for the Federation of California, assisted in organizing the conference and was present at San Francisco, and Roy B. Guild participated in the San Francisco conference. Theodore S. Kemp and Kenneth S. Beam were present and spoke briefly at Los Angeles on the Church and international questions.

The assistance of Professor Graham Taylor, who has just completed thirty years of service as professor of Social Economics in the Chicago Theological Seminary and who is widely known for his work at Chicago Commons, was the outstanding feature of the conferences. Dr. Taylor's coming aroused great interest and brought together in unusual numbers the social workers of the cities visited. At Berkeley the social workers of Alameda County came out in force.

At San Francisco, where Protestantism has never been strong, the conference turned its attention mainly to the problem of re-establishing on a strong basis the San Francisco Federation of Churches, and of outlining a program of method and cooperation for the Churches, which in the course of ten years will give to Protestantism a new status of influence and effective adjustment to the life of the city.

The work of the Council in behalf of the child labor amendment and federal prisons for women was discussed in all the conferences and approved without a dissenting voice.

The conference in Sacramento was devoted to public recreation and the place of the Church as a neighborhood center in the general scheme. The lecture on the Seven-Day Church drew great interest in every community and Dr. Tippy had numerous conferences with pastors and Church building committees, due to the fact that there is a great building campaign on the Coast, and that the proper housing of the community work of the Churches is a matter of vital interest.

Influential pulpits were open on Sundays for addresses on the problem of a Christian industry and a Christian social order. International relations, the problem of federation in San Francisco and the shameful treatment of syndicalists

by the government of California were brought into the discussions. The speakers, especially Dr. Willett, gave attention in all conferences to informing the communities more specifically as to the cooperative work of the Churches through the Federal Council.

The relation of the Church to the jails aroused a great deal of interest. This was mainly handled by Dr. Batten, who took committees of ministers and social workers to visit the jails in the various cities. At Fresno the committee was so disturbed by conditions in the local jail that a special meeting of the Executive Committee of the local Council of Churches was held the next day, and it was decided to add a member to the staff to work at the problem.

Santa Barbara, San Diego and Riverside were entered for the first time by the Federal Council, and the conferences, although imperfectly organized, aroused a great deal of interest.

Doctors Alva Taylor and Tippy returned together by way of the Southern Pacific and stopped off for two days at El Paso. In addition to addresses, they met the pastors and worked out with them a program in connection with the National Convention of the American Federation of Labor, which is to be held in that city on October 1.

WHAT CHRISTIAN PUBLIC OPINION CAN ACCOMPLISH

"The Iron Age," in its annual review of the steel industry for 1923, calls the decision to abolish the twelve-hour day the outstanding event of the year in the relations of the employers and the employes. Reports gathered from Chicago, Pittsburgh, Buffalo, Cincinnati, Cleveland and Philadelphia as to the extent to which the long day has been eliminated in the continuous processes since last August are summarized in these words:

"The U. S. Steel Corporation and a number of the independents have virtually completed the change from the 12-hour shift to the shorter hours. The estimate of the Pittsburgh district is that all of the employes of the Steel Corporation and 70 percent of the independent plants are now working less than 12 hours while at Chicago and some other centers the change has been carried out with admirable zeal to an even greater extent."

"The Survey," commenting editorially on this report, calls attention to the part played by public opinion in bringing about this step and emphasizes the significance of what was done by the Federal Council of the Churches.

Aid to French Churches Completed

THE recent remittance to the Protestant Churches of France by the Commission on Relations with France and Belgium of the sum of \$60,000 completes the general program of relief for more essential needs which has been at the base of the Commission's plans. That there will for some time arise certain needs which must be met through American cooperation is evident. In several fields of responsibility, as for example in their Foreign Mission work, the French Protestants carry a burden quite out of proportion to their numbers and resources. Yet this last gift at least assures recovery from most of the devastations and the normal functioning of the essential institutions of Church life.

Since 1915, there has passed through the treasury of the Federal Council of Churches for the Protestant Churches of France and Belgium—in round numbers—\$1,500,000. If to this are added amounts sent in the same period for the reinforcement of historic French Protestantism by such organizations as the McAll Mission, the total will be well beyond \$2,000,000, while for a complete record of American aid there should be included the generous amounts sent by Baptists, Methodists and Lutherans directly to Churches representing their own communions in France.

The Commission on Relations with France and Belgium was organized in January, 1918, as a result of a conference of denominational representatives of both French and American Churches and delegates from the McAll Mission and the American Huguenot Committee. From the first, it was intended that the American Committee should be much more than merely a collecting agency for financial relief in Europe. Its purpose was stated to be: "To conserve and develop the Evangelical Churches and Missions in France and Belgium, to further the interchange of thought and life between the religious forces of these three nations; to render moral and financial support to the Evangelical institutions and to the people of France and Belgium." The visit to this country in 1917 of Chaplains Georges Lauga and Victor Monod of France, and the earlier visit of Pastor Anet of Belgium, made evident the value of such personal interchange. And when, in 1918, at the invitation of the French Protestant Churches, Dr. Macfarland went abroad, representing the Protestant Churches of America, permanent and vital relationships were established between the Protestant elements in the two countries, which have grown steadily in importance. The "Handbook of French and Belgian Protestantism," published by the Commission in America, and the volume—"Les Forces du Protestantisme

Americain Contemporain," by Victor Monod and Henri Anet in France are an evidence of the sense of common interest.

In 1920, Mr. William Sloane Coffin was chosen chairman of the Commission. Mr. Coffin's experience in France as Associate Director of the "Foyer du Soldat" had given him an appreciation of the French Protestant Churches and an insight into their needs. He brought to the task devotion and energy, which led to success even in the difficult years following his appointment, when general financial conditions made the raising of funds for any work of beneficence unusually difficult. Particularly effective was his enlistment of the interest of the Committee controlling the Laura Spellman Rockefeller Memorial, whose conditional offer made possible in 1921 a total gift of \$355,598.53. It was through the generosity of Mr. John D. Rockefeller, Jr., that \$40,000 of the \$60,000 recently sent abroad was provided.

Standing in 1918 amid the ruins of the Church of Henin-Lietard with his friend its founder and first pastor, Mr. Coffin promised in the name of American Protestants that a new Church should rise on that site. In great measure to the efforts of Mr. Coffin is due the fulfillment of this promise, not for Henin-Lietard only, but for many points at which the Protestant Christianity of France has risen from its ruins in new beauty and power. Twenty-four churches, destroyed or damaged, have been rebuilt or repaired, together with a number of manses and parish houses. Through American cooperation the admirable Protestant Headquarters at 47 rue de Clichy has been purchased and made the home of the French Federation of Churches, and of the greater part of the religious and benevolent societies. The new impetus given Home and Foreign Mission work and the development of schools of Christian and social service attest the practical use made of American aid.

The following quotation from a recent report of Mr. Coffin, after his visit to France last summer, summarizes present conditions in the French Churches:

"The situation of the Protestant Church in France inspires one with absolute confidence in its future, because of the real results already obtained, the soundness of the foundations laid, the careful, economical management, and, especially because of its devoted and efficient leaders. The writer frankly admits that he had little conception of what wonders had been accomplished with the comparatively small contributions sent by this Commission."

THE REFUGEES IN GREECE

1,050,000 refugees fled to Greece

The following

50,000 emigrated

90,000 are settled in homes built by the Government.

150,000 died.

300,000 found homes with relatives or friends.

460,000 remain unemployed, destitute.

Among these 460,000 are at least 95,000 children urgently needing outside aid. They are divided as follows.

40,000	45,000
half Orphans	destitute children

■ = 10,000

THE diagram on this page indicates in an arresting way the tragic conditions still confronting the refugees in Greece. While the figures presented in this diagram make no claim for exact accuracy and represent the situation some weeks ago, they give a general impression as to present-day needs.

Since the last issue of the BULLETIN, cumulative evidence has come to the Federal Council of the Churches showing that the previous statements about the emergency situation underemphasized, rather than exaggerated, the problem. Dr. John R. Mott, General Secretary of the International Committee of the Y. M. C. A., now in Greece, in a cablegram to Dr. Speer, received as recently as March 14, says:

"Salonica situation admitted the worst in all Greece. Condition 125,000 refugees there past description. Food, clothing, shelter, sanitary measures critical. Medical aid self-help industrial work schools desperately needed. No available employment for great majority. Over 100,000 more refugees expected before June. Government and people are doing all they can under difficult circumstances. Outside help absolutely essential."

Dr. George White, of the American Board of Commissioners for Foreign Missions, wrote:

"I would say one-third of the refugees

are slowly starving. The relief need in Salonica and Macedonia is more urgent than I have ever seen before during my thirty years' residence in the Near East."

Professor Paul Monroe, of Teachers' College, Columbia University, and Dr. R. R. Reeder, Director of the Serbian Child Welfare Association, called on February 16:

"Our personal inspection refugee situation reveals most distressing conditions. . . . Scores of thousands mostly women and children undernourished, malarial, living in indescribably crowded, unsanitary barracks, hovels and shacks. Greatest need we have seen in any country since the World War."

Most convincing of all is a message under date of February 2, signed by representatives of all agencies in Salonica interested in relief, who jointly say:

"There are in Macedonia and Thrace approximately five hundred thousand refugees, of which completely destitute refugees number in Salonica and local camps sixty thousand, Macedonia and Thrace three hundred thousand, the majority of which are women and children. Total number of refugees requiring complete relief or supplementary aid of food and clothing eight hundred thousand. Refugees designated as destitute

urgently need feeding and clothing until the harvest at earliest. Remaining refugees must have supplementary help if problem of settlement and absorption is to be solved this year."

On March 5 and again on March 25 deputations from the Federal Council held lengthy conferences with Judge John Barton Payne, Chairman of the American Red Cross, and Colonel Bicknell, vice-chairman in charge of overseas operations. The representatives of the Federal Council had secured through the State Department earlier information as a result of which the Red Cross had recognized an emergency situation to the extent of furnishing ten

tons of quinine. The Federal Council further urged that the Red Cross should make an investigation so as to clear up all question as to the character of the need and it was agreed that the State Department should be requested to cable to the American Chargé d'Affaires at Athens, suggesting that he confer with the representatives of the organizations which had signed the joint message from Salonica, and then submit his recommendations.

The Red Cross has since agreed to consider carefully at the meeting of its Central Committee on April 5 the advisability of an appropriation to be expended by existing agencies in Greece.

Dr. Goodell Holds United Evangelistic Meetings

FOLLOWING the meetings in the interest of Evangelism held in the nine cities and participated in by the representatives of the various denominations as noted in the last issue of the BULLETIN, Dr. Goodell, the Secretary, began meetings in Macon, Ga., where a large number of pastors and Churches were united. He spoke twice each day. The influence is indicated by the following editorial in the *Macon News*:

"Macon has rarely, if ever, passed through a period of such wholesome religious awakening as that which has come about through the work of Dr. Charles L. Goodell. The *Macon News* feels that it voices the sentiment of the entire community in saying that the Christian love and charity, the fatherhood of God and the brotherhood of man, presented in terms of

culture, tolerance and warm-hearted affection, such as signalized this series of meetings, set a high-water mark for evangelistic work."

Similar series of meetings have been held with the Churches of Bloomington, Ill., and Richmond, Va. Last year Dr. Goodell held meetings at Richmond during Holy Week. This year the Churches, led in their organization by the Y. M. C. A., asked him to return and hold a longer series of meetings. In Richmond he made important addresses also at various colleges and schools, including Randolph-Macon College, and at a mass meeting in Petersburg.

The demand for the Fellowship of Prayer topics has been remarkable, a gain over last year of 115,000 copies. In the aggregate, a total of nearly 350,000 copies have been distributed.

Department of Research and Education

WE ANNOUNCE with this issue the expansion of the Research Department of the Commission on the Church and Social Service into a Department of Research and Education of the Federal Council as a whole. The change was rendered inevitable by the fact that the Department has steadily been called on to assume responsibility for a number of inquiries that do not, on their administrative side, fall within the scope of the Social Service Commission. The Department, for example, is now engaged in a study of the social consequences of the prohibition regime, a study of rural cooperative movements and associated rural problems, a study of economic factors in international relations and, in cooperation with the Commission on the Church and Race Relations, in disseminating information concerning race problems.

The Department of Research and Education will not slacken its interest in economic and industrial problems, which will continue to be the major interest and in pursuit of which it will maintain the closest possible cooperation with the Commission on the Church and Social Service. It will, however, at the same time seek to aid the other Commissions of the Federal Council on the side of research and in the preparation of their educational material.

The addition of the word "Education" to the title makes recognition of the fact that the research work of the Federal Council is for the most part not of the technical sort that the term usually implies but consists rather in locating, authenticating, interpreting and organizing for the use of the Churches the findings of the many technical research agencies to which most people have no direct access.

Plans for Huguenot-Walloon Tercentenary

The Huguenot Half Dollar, coined to commemorate the three hundredth anniversary of the settlement of New Netherland by Walloons (French and Belgian Huguenots) has been struck by the U. S. Mint in Philadelphia and is now ready for distribution. The first of the coins was presented to the President recently, in the presence of a distinguished group, including Ambassador Jusserand of France, Ambassador de Graeff of Holland and Ambassador de Cartier of Belgium.

In acknowledging the gift, President Coolidge declared it is necessary to observe historical anniversaries in order to preserve the spirit of the early settlers. He paid a special tribute to the settlers from Belgium, France and the Netherlands because of their willingness to suffer for freedom of conscience, and said that such occasions did much to continue and bind the friendship of the four nations.

The coin is a beautiful memento of one of the most significant events of the Colonial Period. The obverse bears the profiles of Admiral Coligny and William the Silent, two outstanding leaders of the Huguenot cause; the reverse shows the ship "Nieu Nederland," in which the Walloon colonists came to America. It is one of the few American coins on which portraits of distinguished foreigners appear. Moritz Wormser, President of the American Numismatic Association, writes:

"I believe that this coin surpasses all previous U. S. commemorative coins in both attractive-

ness and historical significance and that it will appeal not only to those of Huguenot, Walloon, or Dutch extraction, but to all citizens of every section of our country who are interested in the romantic history of its founding as a refuge for the oppressed."

These coins are being struck in lots of 5,000. Price \$1.00 each. Unsold coins at the close of the Tercentenary will be returned to the U. S. Mint for recoinage. Send orders to the Fifth National Bank of New York, the distributing agent of these half dollars, or to the Huguenot-Walloon New Netherland Commission, Inc., 105 East 22nd Street, New York.

PROGRAM OF EVENTS

Plans for the celebration of the Huguenot-Walloon Tercentenary are now rapidly approaching completion, the following program having been outlined, subject to minor changes in dates:

1. April 27th—Tercentenary Sunday. Observances in the Churches commemorative of the landing of the first permanent Huguenot colony in the U. S. and of the part played by the Huguenot immigration in the ecclesiastical and civic history of America.

2. May 1-May 8—Celebrations in Florida and South Carolina.

Dedication of Ribaut Memorial at Mayport, Fla., erected by the State Chapter of the D. A. R. on the site of the Huguenot Colony founded there in 1562 by Jean Ribaut on the instance of



PRESENTATION OF FIRST HUGUENOT-WALLOON HALF DOLLAR TO PRESIDENT COOLIDGE

Admiral Coligny; massacred by the Spaniards in 1565.

Erection of memorial tablet to Coligny in Huguenot Church of Charleston, S. C.

Official reception of the Tercentenary delegation at Parris Island, S. C., by General Eli K. Cole, Commandant U. S. Marine Corps, and inspection of remains of "Charlesfort"—a stockade and moat built by Jean Ribaut on a scouting expedition from Mayport.

A representative delegation of the Huguenot-Walloon New Netherland Commission will be present at these various functions.

3. May 14-May 24—Celebrations in New York City.

Congress of newly formed National League of Huguenot Societies.

Dedication of Hainaut Memorial to Walloon pioneers, erected in Battery Park by the Province of Hainaut, Belgium, which was the birthplace of most of the first thirty-two families of Walloons who formed the 1624 colony.

Dedication of National Huguenot Memorial Church on Staten Island, Sunday, May 18th.

4. May 25-May 28—Local celebrations in Valley Forge, Pa., Washington, D. C., Oxford, Mass., and New Jersey.

5. May 29-June 4—Civic celebrations in New York State.

Tercentenary of the City of Albany, to be observed from May 29 to June 4.

Huguenot pageant at New Paltz, N. Y., on June 3.

6. June 27-August 20—Huguenot Pilgrimage to Protestant centers in Europe.

Invitations have been sent through the official channels to Her Majesty, the Queen of the Netherlands, Their Majesties, the King and Queen of the Belgians, and the President of the French Republic, in answer to which gracious assurances have been received that full official representation will be provided for. Rev. Georges Lauga and Rev. Henri Anet will represent the Huguenot Churches of France and Belgium, respectively.

In addition to the invitation to the rulers of Belgium, which was submitted by the Commission, an official invitation was sent through the Department of State by Governor Alfred E. Smith, of New York. He has also issued a formal Proclamation calling upon schools and civic bodies to aid in the commemorative exercises.

An invitation has been extended to the universities in the United States to recognize the Tercentenary, especially in connection with their departments of history.

HUGUENOT PILGRIMAGE

The Huguenot Pilgrimage to Protestant Centers in Europe, which was postponed from

1923 to 1924, will bring a representative group from America to return the visit of our foreign guests and to carry the message of the Tercentenary back to the countries whence the Huguenot-Walloons came, or which sheltered them during a part of their exile. The itinerary, as revised from that of last year, is now as follows: Friday, June 27. Start of the Pilgrimage. Participants meet in London.

June 27, 28, 29, 30. London, Windsor, Oxford, Stratford-on-Avon.

Tuesday, July 1, 2. Warwick, Kenilworth.

Thursday, July 3. Canterbury; continue to Paris, arriving in the evening.

Friday, July 4, 5, 6, 7, 8, 9. Paris; Versailles, Chateau Thierry, the Battlefields.

(Note: Arrangements may be made to leave Paris July 7, visit La Rochelle, Montauban and Carcassonne, rejoining party at Nimes. A competent conductor will accompany the group undertaking this special trip.)

Thursday, July 10. Leave Paris; to Nimes.

Friday, July 11, 12, 13, 14, 15. Nimes and vicinity, with automobile trips to Aigues Mortes, Pont du Gard, Avignon etc., and a two-day trip to the Cevennes (Gorge of the Tarn, Florac, Le Pont de Montvert.)

Wednesday, July 16. To Nice.

Thursday, July 17. Corniche Drive, Monte Carlo.

Friday, July 18. To Turin.

Saturday, July 19. Torre Pellice; to Milan.

Sunday, July 20. Milan.

Monday, July 21. To Venice.

Tuesday, July 22, 23. Venice.

Thursday, July 24. To Milan and Como.

Friday, July 25. The Italian Lakes; Como and Lugano.

Saturday, July 26. By the St. Gotthard route to Zurich.

Sunday, July 27, 28, 29. Zurich and vicinity; Wildhausen and the Battlefield of Cappel.

Tuesday, July 29. Night on the Rigi.

Wednesday, July 30. Lake Lucerne, over the Brunig Pass to Interlaken.

Thursday, July 31. Trip to either the Jungfrau or to Murren.

Friday, August 1. Bernese Oberland to Montreux; Castle of Chillon.

Saturday, August 2. On steamer to Geneva.

Sunday, August 3. Geneva.

Monday, August 4. Bern.

Tuesday, August 5. Lucerne.

Wednesday, August 6. Basil; Strasbourg.

Thursday, August 7. Heidelberg.

Friday, August 8. Worms, Frankenthal.

Saturday, August 9. Mayence, Rhine steamers to Cologne.

Sunday, August 10. Cologne.

Monday, August 11. To Amsterdam.

Tuesday, August 12, 13. Amsterdam, Marken.

Thursday, August 14, 15 and 16. The Hague, Leyden.

Sunday, August 17. Brussels.

Monday, August 18, 19. Avesnes; Louvain.

Wednesday, August 20. End of tour.

Readers of the BULLETIN who desire to participate in the Pilgrimage should get in touch with the Commission.

It is earnestly hoped that the American Churches will cooperate heartily in observing the Huguenot-Walloon Tercentenary Sunday, April 27th, 1924. It is fitting indeed that on that day due homage should be given to those who suffered exile and persecution for liberty of conscience and who played so important a part in shaping the ideals of this nation.

The Call to Unity in Life and Work

By DR. NATHAN SÖDERBLOM
Archbishop of Upsala, Sweden

We cannot wait, because the forces of evil are not waiting. Efforts to formulate a doctrinal basis for unity are generally, if not always, divisive; but efforts to serve mankind create a new and higher fellowship. Far more important than unity of organization is unity of spirit—and we have sufficient oneness *now* in the Church of Christ to plan and work together as brethren to apply the teachings of Jesus to all the ills of the world today.

The Christian Church is impotent before the need and misery of our times because we lack unity of action. This is not only a shame, but a crime. A few years ago Lloyd George said that if the Churches of England were united, no Government could withstand their demands. That is true of the Churches of every country.

The brotherhood of nations has not been given its proper place in the Church's teaching. We should preach not only against private selfishness, but also against national selfishness. We need a healthy patriotism in all countries, but it must be Christianized, otherwise it becomes collective selfishness. The Church has

not applied Christ's command on the brotherhood of man to nations.

The Church must recognize its duties, also, in economic and social life. In Europe one priest says, "A true Christian must be a Socialist." Another says he must not be a Socialist." A third priest says the Church has absolutely nothing to do with economic questions. That is all wrong. The chaos in Christian thought concerning our duty toward social and economic life is unbearable. The Church cannot commit herself to an economic theory; but Christendom must get a common vision on those things, a common voice for its conscience and a common hand for its action in national and international life.

Fellowship in service is the best way in which the Churches can cooperate. It will bring us nearer to each other in faith and doctrine.

Nearly sixteen hundred years ago there was held the Council in Nicaea on dogmatics. It formulated a creed for the whole future of the Council. Now we need a Nicaea on ethics, on life and work.

Universal Christian Conference in 1925

The Universal Christian Conference on Life and Work is to be held in Stockholm, Sweden, August 11-31, 1925. The conference will be constituted by official delegates from the Churches of many lands, who, however, will have no authority to bind their own Churches in any way. The Swedish government has offered to be the host of official delegates.

The purpose of the Conference is not primarily to promote the reunion of Christendom, though such cooperation as is proposed may contribute to this end. It does not intend to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ as revealed in the Gospels toward those great social, industrial and international questions which are so acutely urgent in our civilization.

The members of the Executive Committee urge their fellow Christians of every race and country to pray, now and continually:

"For the coming of a fuller unity of spirit and of action in the entire Church of Christ throughout the world;

"For a readiness on the part of all Christians to make new ventures of faith and to take more seriously the implications of the Gospel;

"For the deepening and broadening of love among all Christ's followers toward all men;

"For the elimination of all passion and prejudice, and the growth of peace and brotherhood;

"For clearer vision of the will of God and of the work of Christ in this day;

"For all that may further the coming of His Rule on earth."

The program of the Conference will include the following subjects, which are to have been studied carefully by commissions in the various countries:

1. The Church's Obligation in view of God's Purpose for the World.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Cooperative and Federative Efforts by the Christian Communions.

The American sections of these reports are now being prepared.

An Industrial Creed

By JOHN D. ROCKEFELLER, JR.*

MIGHT not the four parties to industry subscribe to an Industrial Creed somewhat as follows:

1. I believe that labor and capital are partners, not enemies; and that their interests are common, not opposed; and that neither can attain the fullest measure of prosperity at the expense of the other, but only in association with the other.

2. I believe that the community is an essential party to industry, and that it should have adequate representation with the other parties.

3. I believe that the purpose of industry is quite as much to advance social well-being as material prosperity; that in the pursuit of that purpose, the interests of the community should be carefully considered, the well-being of employees fully guarded, management adequately recognized, and capital justly compensated, and that failure in any of these particulars means loss to all four parties.

4. I believe that every man is entitled to an opportunity to earn a living, to fair wages, to reasonable hours of work and proper working conditions, to a decent home, to the opportunity to play, to learn, to worship and to love, as well as to toil, and that the responsibility rests as heavily upon industry as upon government or society to see that these conditions and opportunities prevail.

5. I believe that diligence, initiative and efficiency, wherever found, should be encouraged and adequately rewarded; that indolence, indifference and restriction of production should be discountenanced; and that service is the only justification for the possession of power.

6. I believe that the provision of adequate means of uncovering grievances and promptly adjusting them is of fundamental importance to the successful conduct of industry.

7. I believe that the most potent measure in bringing about industrial harmony and prosperity is adequate representation of the parties in interest; that existing forms of representation should be carefully studied and availed of, in so far as they may be found to have merit and are adaptable to conditions peculiar to the various industries.

8. I believe that the most effective structure of representation is that which is built from the bottom up, which includes all employees, which starts with the election of representatives and the formation of joint committees in each industrial plant, proceeds to the formation of joint district councils and annual joint conference in a

single industrial corporation, and admits of extension to all corporations in the same industry, as well as to all industries in a community, in a nation, and in the various nations.

9. I believe that to "do unto others as you would that they should do unto you" is as sound business as it is good religion; that the application of right principles never fails to effect right relations; that "the letter killeth, but the spirit giveth life"; that forms are wholly secondary, while attitude and spirit are all-important; and that only as the parties in industry are animated by the spirit of fair play, justice to all, and brotherhood will any plan which they may mutually work out succeed.

10. I believe that that man renders the greatest social service who so cooperates in the organization of industry as to afford the largest number of men the greatest opportunity of self-development of those benefits which their united efforts add to the wealth of civilization.

In these days men are coming to see that human life is of infinitely greater value than material wealth; that the health, happiness and well-being of the individual, however humble, is not to be sacrificed to the selfish aggrandizement of the more fortunate or more powerful.

What is the attitude of the leaders in industry? Is it that of the standpatters, who ignore the extraordinary changes which have come over the face of the civilized world and have taken place in the minds of men; who, arming themselves to the teeth, attempt stubbornly to resist the inevitable and invite open warfare with the other parties in industry, and who say: "What has been and is, must continue to be; with our backs to the wall we will fight it out along the old lines or go down in defeat!"

Or is their attitude one in which I myself profoundly believe, which takes cognizance of the inherent right and justice of the cooperative principle underlying the new order, which recognizes that mighty changes are inevitable, many of them desirable, and which does not wait until forced to adopt new methods, but takes the lead in calling together the parties to industry for a round-table conference to be held in a spirit of justice, fair play and brotherhood, with a view to working out some plan of cooperation which will insure to all those concerned adequate representation, will afford to labor a voice in the forming of industrial policy, and an opportunity to earn a fair wage under such conditions as shall leave time, not alone for food and sleep, but also for recreation and the development of the higher things of life?

*Part of the first chapter of Mr. Rockefeller's book, "The Personal Relation in Industry," reprinted here by courtesy of Boni and Liveright, New York.

The Greatest Obstacle to Peace

By PROFESSOR WILLIAM ADAMS BROWN

MORE formidable than all the other obstacles to permanent peace is *scepticism*. We do not really believe—at least that is true of far too many of us—that a peaceful world is possible. We would like to have it if we could, but we suspect that the dice are loaded against us from the start and therefore we are not willing to make the effort which is necessary to insure success.

And there are plenty of people who are making it their business to reinforce us in our scepticism. In a recent address at the University of Glasgow a distinguished Englishman, a former Lord Chancellor of his country, after referring in patronizing terms to the founder of Christianity as an idealist who did not expect His words to be taken seriously, and paying tribute to those who were responsible for establishing the League of Nations as "men who forget human nature as absurdly as they neglect history," summed up his conclusion as to the present international situation as follows:

"For as long a time as the records of history have been preserved human society has passed through a ceaseless process of violence and adjustment. This process has been sometimes pacific, but more often it has resulted from warlike disturbances. The world continues to offer glittering prizes to those who have stout arms and sharp swords, and it is therefore extremely improbable that the experience of future nations will differ in any material respect from that which has happened since the twilight of the human race."

The spirit which inspired these words is our greatest danger today—the spirit which makes the past the measure of the future. Because men have fought in the past we must take it for granted that they will still fight in the future. When men hold up a different ideal, the ideal of a United States of Europe, let us say, when they suggest that we settle our disputes by peaceable methods and substitute law for force as the final arbiter in international affairs, they are sneered at as impractical idealists. This would be something new and, therefore, not to be expected. This would be taking Jesus seriously whereas we are disciples of an older and wiser teacher, that disillusioned sage who summed up his life's philosophy in the despairing sentence: "The thing that has been is the thing that shall be." "It is extremely improbable," says Lord Birkenhead, "that the experience of future nations will differ in any material respect from what has happened since the twilight of the human race." So improbable that we must dismiss it from our

calculations and give ourselves with new energy to the old business of competitive armament.

That is not the way our scientists are talking. They do not make the past their measure of the future. On the contrary, they set no limits to their expectations. To them nature is a vast reservoir of power waiting to be released and the discovery of yesterday is already forgotten in the exhilaration that comes with the possibility of tomorrow. If Lord Birkenhead wants us to accept his attitude toward war he will really have to do something with the scientists.

Our first business is to revise our expectations. We must meet this counsel of despair with a gospel of hope. If scientists are confident it is because of what they have seen and done.

If we are to recover our lost expectancy we must show men something to see. There is a fund of goodwill in mankind which is waiting to be used if only we are ingenious to find ways to use it. The fact that we haven't succeeded in doing it yet is no more reason for giving up trying than the fact that so many generations passed without the discovery of electricity is a reason why Franklin should not have flown his kite and Morse perfected his telegraph and Marconi unlocked for us the mysteries of radio.

They tell us that a United States of Europe is impossible but that is just what we were told about the United States of America. They tell us that peace cannot be secured without armament but we have recently celebrated the anniversary of a hundred years of peace with a country with which we had once fought and with which we concluded peace on the basis of a mutual destruction of armament. They tell us that defeat in war necessarily breeds the spirit of revenge, but we have seen the general, who led the defeated army in one of the most stubbornly contested wars of our time, become prime minister of the country which had defeated him, and a most distinguished advocate of the gospel of goodwill. These are but a few of the many illustrations which might be given of the stores of goodwill that are available for our use if only we can develop ingenuity to use them. But this goodwill must be organized.

That is what the Federal Council of the Churches and the World Alliance for International Friendship through the Churches are trying to do. They are attempting to get back of the governments to the people they represent and to interpret in united and impressive form these aspirations for justice and peace which, so long as they are purely individual, remain largely inarticulate.

Churches Do Together in the Community What They Cannot Do Separately

IN Ohio the development of federated or community Churches is going on steadily under the leadership of the State Council of Churches. As a result, fruitless competition is eliminated, new communities are receiving a regular ministry and a spirit of unity is developing.

RELIGIOUS FORCES CONSOLIDATED

With four federated Churches and one denominational community Church, Portage County, Ohio, is a pioneer in rural Church organization. A "federated" Church is one in which Churches of different denominations join to form a single local congregation, while the members retain their old affiliations with the national body.

A churchless community of more than 1,300 people, at Gypsum, Ottawa County, Ohio, has just been provided with a community Church and regular Church services for the first time in five years, as a result of joint efforts of local residents and the Ohio Council of Churches. A denominational Church closed its doors five years ago because of insufficient local support, and the state rural Church survey of two years ago revealed Gypsum as one of twelve entirely churchless communities in the State.

With Churches of different denominations either consolidated in single congregations or working together in close cooperation in eight towns and villages, elimination of competition between weak local Churches has been carried to a high point in Geauga County, Ohio. In four small communities mergers of Churches have been effected, members of the different denominations worshipping together in a single local congregation in each case. Methodist, Disciples and Congregational Churches are concerned in these consolidations and cooperative programs.

RACE RELATIONS SUNDAY

In connection with the observance of the second Sunday in February as Race Relations Sunday, the Chicago Church Federation arranged for twenty Negro ministers to occupy the pulpits of white Churches and twenty white ministers to speak in Negro Churches. The purpose of the exchange was not so much the discussion of problems as the expression of fellowship between Christian people of the same city.

USING THE RADIO

Several federations of Churches are making regular use of the radio for broadcasting religious messages. The Chicago Federation's Commission on Evangelism has appointed a special Radio Committee, which has made an arrangement with KYW whereby a Sunday afternoon service will be broadcasted regularly.

The pre-Easter evangelistic meetings in the Loop each day at noon will also be broadcasted.

LENTEN PERIOD OF EVANGELISM

No feature of the work of local Councils of Churches is more generally accepted than the holding of services of a distinctly evangelistic or spiritual character preceding Easter by all the Churches, often including united downtown meetings as well as simultaneous meetings in many of the Churches. The St. Louis Federation holds noonday meetings for three weeks preceding Easter. The Greater Boston Federation schedules noonday services at Keith's Theatre from March 5-April 18. The Chicago Federation holds meetings in the Loop from March 24 to Good Friday. In Detroit the Council of Churches holds a practically unbroken series of evangelistic meetings for the whole six weeks of Lent in Keith's Theatre, culminating in a standstill of business throughout the city for three hours on Good Friday. These programs are only typical of the plans of practically all the Councils of Churches.

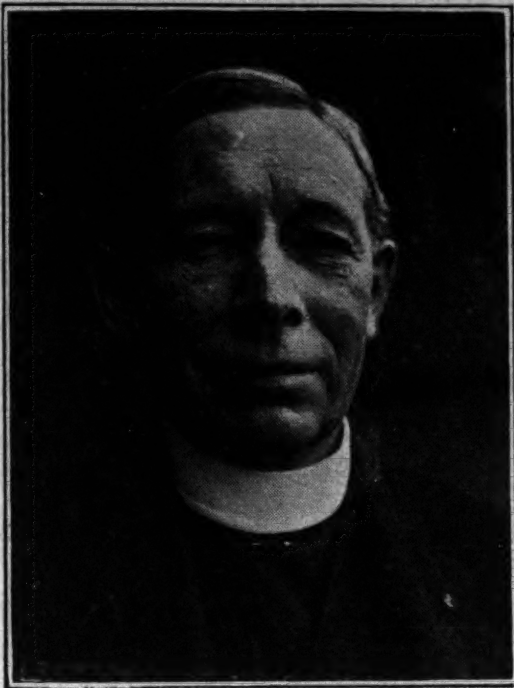
PROTESTANT CHAPLAINS IN INSTITUTIONS

Through the Massachusetts Federation of Churches a cooperative plan adopted by several denominations now provides two full-time chaplains for the State Sanatorium and Prison Camp and the U. S. Veterans' Bureau Hospital at Rutland. Through such cooperation a religious ministry is made possible which no single denomination would feel the responsibility for or could adequately meet.

MONTANA FEDERATION ORGANIZED

The Home Missions Council of Montana met at Helena on February 20. A highly important step was the decision to organize a Federation of Churches for the State, to take care of all interdenominational matters. The Home Missions Council is to be the Department of Comity and Cooperation, and the Federation is to have other departments, such as Religious Education, dealing with the most important phases of work. "Our thought," writes Rev. E. H. Johnson, Chairman of the Committee that initiated the proposal, "is to have *one* interdenominational body with departments, instead of a whole family of *interdenominational sects*." It is to be hoped that the good example of Montana may be followed elsewhere.

Relations With the Eastern Churches



RIGHT REV. CHARLES H. BRENT

One of the significant developments in Christian life and work during the years since the war has been the growing understanding and helpfulness between the American Churches and the Churches of the Orthodox Eastern faith. The presence of representatives of the Eastern Churches as guests was one of the distinctive features of the last meeting of the Federal Council's Executive Committee.

As authorized by the Executive Committee of the Federal Council at the Columbus meeting, a Permanent Committee on Relations

with the Eastern Churches has been formed with Bishop Charles H. Brent as chairman and Rev. George R. Montgomery as Secretary. The membership is as follows: Rev. Peter Ainslie, Rev. James L. Barton, Professor Charles H. Boynton, Bishop James Cannon, Jr., Rev. William I. Chamberlain, Rev. S. H. Chester, Mr. E. T. Colton, Mrs. Elizabeth Boies Cotton, Rev. William C. Emhardt, Dr. John H. Finley, Mr. Robert H. Gardiner, Rev. William I. Haven, President Henry Churchill King, Rev. F. H. Knubel, Rev. P. H. J. Lerrigo, Rev. Frederick Lynch, Mrs. William A. Montgomery, Dr. John R. Mott, Rev. Frank Mason North, Rev. J. Ross Stevenson, Rev. Stanley White, Mr. Charles V. Vickrey, Rev. John S. Zelig.

It can be seen that the Committee is a very representative one and there is promise of great usefulness in its activities. Dr. William C. Emhardt of the Episcopal Church and Dr. F. W. Burnham of the Disciples Church, have already been designated as friendly visitors to our Christian brothers in the countries of Eastern Europe and Western Asia. Dr. Emhardt is now in the Near East and Dr. Burnham is expecting to go this summer.

The Jerusalem Patriarchate

THIRTY thousand dollars has just been sent to Jerusalem for the Greek Patriarchate there by the American Committee on the Preservation of Sacred Places in the Holy Land. The Committee is continuing its efforts to interest American Christians in the important work of cooperating to keep the Jerusalem Patriarchate as a going concern.

This Church of Palestine, of which the Orthodox Patriarchate is the head, is the oldest Church of Christendom. It is the Mother Church of all the Churches and goes back with an unbroken record to the original Church organized under James the Less, "the brother of our Lord." Through the centuries this Patriarchate has maintained Christianity alive in the land of Christianity's birth and at the present time has great potential power as the head of some sixty-five thousand Arab-speaking Christians and as a rallying point for hard-bested Eastern Christians. It is almost inconceivable that Christians in America should be indifferent to the possible passing of the Jerusalem Patriarchate.

A letter recently received from Dr. A. C. Harte, Secretary of the Y. M. C. A. in Jerusalem, reads in part as follows: "It would be well if it were understood that the money secured in the present canvass will not only mean life to the

Orthodox Church, but it will mean bread and oil to many widows and orphans.

"The debt of the Orthodox Church is a peculiar debt, as, in face of the great assets of the Church, the Church has not been able to borrow and put all of its obligations into a debt to a bank. I think it would be well if the Committee understood how a large part of the debt has been incurred.

"Before the war, the Orthodox Patriarchate was the bank for the Orthodox Community and many others. The war played havoc with the Orthodox Church finances. The Church would have recovered by this time if the war and the Bolshevik Government had not also played havoc with their sources of income, which were largely the following:

1. Pilgrims, chiefly from Russia.
2. Lands in Russia, Bessarabia, etc.
3. Russian court circles.

"As there is no prospect for any large number of pilgrims in sight, no prospects for realizing anything on the Russian lands, and no prospect whatever for aid from Russian Royalty and associates or Greek Royalty, the Church must be helped from elsewhere, and the only possible elsewhere at present seems to be the United States and Canada."

Pushing for Better Support of Chaplains

AMONG the many things for the moral and religious welfare of soldiers and sailors at which the General Committee on Army and Navy Chaplains is constantly working, at the present time, the most outstanding is: Provision for an adequate chaplain ministry and the removal of all discriminations against chaplains that they may go forward in their work without handicap.

The following resolutions adopted by the Committee express the objectives:

1. That such provisions be made in the numerical strength of Chaplains whereby every soldier of the Army, wherever stationed, shall have full opportunity to receive the personal counsel, guidance and service of a Chaplain.

2. That the Congress so legislate that the grades in the Chaplains' Corps include the rank of Colonel and that advancement be placed upon an equality with the other non-combatant branches of the Army. And also that the grade of the Chief of Chaplains be in accordance with that of the heads of the other departments of the Military Service.

Bill H. R. 4444, introduced by Mr. Andrew, January 3, 1924, will provide the necessary legislation for Chaplains in the Navy. The Secretary of the Navy and the heads of Navy Departments express themselves as in hearty sympathy with the provisions of this bill and there is reason to hope that the bill will be favorably reported and enacted into law.

The needed legislation for Chaplains in the Army is embodied in S. 2532, introduced in the Senate by Senator Capper, February 16, 1924, and H. R. 7038, introduced in the House by Mr.

Hull, of Iowa, on the same date, the two bills being identical.

The changes involved in this bill are:

1. In the quota of Chaplains, that the Act be so amended as to read "One Chaplain for every 800 officers and enlisted men" instead of "One Chaplain for every 1200 officers and enlisted men."

2. Amendment so that Chaplains shall serve *three* years as first lieutenant instead of *five* years before reaching the grade of captain and *twelve* years instead of *fourteen* years before reaching the grade of major; unchanged as to lieutenant colonel but inserting the words "over twenty-six years colonel" so as to make the Chaplain eligible for grades to Colonel on the same basis as other non-combatant branches of service; and further amendment that will allow grade, pay and allowance of brigadier general instead of that of Colonel to the Chief of Chaplains while so serving.

The law at present gives 125 Chaplains for the officers and enlisted men, but this ratio is insufficient. There are scattered units at which no assignments have been made; there are some regiments in large camps that have no Chaplains; there are some Posts with only one Chaplain where two or more should be assigned; there are five General Hospitals at each of which there should be two Chaplains, while at present there are only two at all of these hospitals; there are five transports continually in service, each of which should have Chaplain service, besides the many other special assignments necessary, so that there are really less than ninety Chaplains available for at least 175 places needing them.

American Churchmen at British Conference

ANOTABLE gathering known as the Conference on Christian Politics, Economics and Citizenship, called "COPEC" for short, is to be held in Birmingham, England, in April, after several years of study and careful preparation. The Administrative Committee of the Federal Council of the Churches has designated Rev. John M. Moore, its chairman and pastor of the Marcy Avenue Baptist Church of Brooklyn, Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, and Rev. Frederick Lynch of the World Alliance for International Friendship through the Churches as its representatives. All go without any expense to the Council.

This British conference has an American counterpart in the Conference on the Christian

Way of Life, initiated by the Federal Council of the Churches nearly two years ago. The American conference is organizing widespread study and group discussion on four topics: International Questions and the Christian Way of Life, Industrial Questions and the Christian Way of Life, Race Relations and the Christian Way of Life, and The Church and the Christian Way of Life. Dr. Moore, the chairman of the Federal Council's Administrative Committee, has been released for six months by his Church to serve as the Executive of the Commission on the Church and it is primarily in connection with this responsibility that he is attending the Birmingham Conference. Miss Rhoda McCulloch and Dr. John Hope are other representatives of the National Conference.

American Churches Help Suffering in Germany

AS the BULLETIN goes to press the prospects are that the Congressional appropriation for relief in Germany may pass the Senate as well as the House. The Federal Council of the Churches has exerted strong influence to bring about this action. The Council's representatives were among those heard at the hearing of the House Committee on Foreign Relations and a special message was sent to all the members of the Senate Committee before which the measure came expressing the deep concern of the Churches in the relief movement.

It should be already clearly understood that this appropriation would by no means meet the whole need and that there is the urgent necessity for help from voluntary sources. And even after the present emergency is past the Federal Council's appeal for support of the Protestant institutions of Germany on which so much of the future welfare of the German people will depend, will need to be insistently pressed.

REPORT OF AMERICAN INVESTIGATORS

The details of the need have been fully supplied by Dr. Haven Emerson, professor of public health administration in Columbia University, and Dr. Ernest M. Patterson, professor of economics in the University of Pennsylvania, who were sent to Germany on a special mission of investigation by the American Friends Service Committee. A single illustration of Dr. Emerson's indicates the conditions as to food: while the quantity of milk consumed in most American cities averages about one-half a pint a day per capita, and in some cities a full pint, the people of Berlin get six-hundredths of a pint apiece, Dresden eight-hundredths, Munich and Frankfurt four-hundredths. Concerning the general conditions of health among the children, he says:

"From infancy to school age, marked rickets is so common, anaemia, listlessness, poor muscular tone, sunken eyes and emaciation are so generally seen that one loses a sense of proportion and is inclined to underestimate the extent of depreciation of vitality that is almost everywhere obvious among the children of the wage-earners, the lesser public officials and the unemployed—and from twenty to forty percent of the adult population is out of work today.

"There is a prevalence of tuberculosis among school-children never before known in Germany. They go without breakfast. They often go without lunch. They lack shoes. At best, their shoes are of felt, or are worn out. They lack underclothes. They haven't stockings. They

5,000,000 German school children, or 50% of the total number are undernourished.

Nearly 4,000,000 persons are totally unemployed and 3,500,000 are working only part time.

Up to 20% of children applying at six years for admission to school have to be sent home as unfit to attend.

Infant mortality has increased 21% in three months.

need winter coats. All this is so common that undersized, pallid, listless, thin children seem the natural result."

MOBILIZING THE CHURCHES

The activities of the Federal Council in support of the relief movement have been pushed with vigor. The first appeal, entitled "A Challenge to the Churches," was followed by a second in the middle of March, both sent to about 100,000 pastors. A special women's committee to work

through the various organizations of women in the Churches, is now being formed, the outgrowth of a luncheon on February 28 attended by representatives of many organizations and addressed by Dr. Alice Salomon, the distinguished social worker of Germany; Miss Jessie Dodge White, who spent several weeks in Germany last summer; and Rev. Ernest Lyman Mills, director of the Federal Council's campaign. A public meeting on the subject was held in the Town Hall, New York, with addresses by Major General John F. O'Ryan, Mrs. M. K. Simkhovitch and Dr. Mills, with Mrs. Robert E. Speer presiding.

The campaign in New York was given impetus by an address of Mr. James H. Causey, the Denver banker, before a selected group of ministers on conditions as he found them in the Ruhr last summer. As a result of this meeting, a letter of appeal signed by twenty-three of the leading pastors of New York (including Charles E. Jefferson, Dean Howard C. Robbins, Henry Sloane Coffin, S. Parkes Cadman, Bishop Luther B. Wilson, Malcolm J. MacLeod and Finis S. Idleman) was addressed to all their fellow-pastors in New York. They said in part:

"Some of us had the opportunity of hearing Mr. James H. Causey the other day concerning conditions in Germany. He went to the Ruhr last summer to spend three or four days and

stayed three or four months, held there by the tragedy of hunger and need that was being enacted in the lives of millions of helpless people. He is now returning to Germany to spend an indefinite period in helping to bring Christ's spirit of goodwill into this terribly torn area, with its unspeakable human misery of poverty and cold, disease and despair.

"Mr. Causey showed us that this is one of the world's deepest tragedies at this moment and affords the Church a strategic opportunity to reveal the spirit of Christ. The utmost we can do will be insufficient to alleviate this vast human need, but it may work wonders in revealing the Christian spirit, substituting Christian brotherhood for international prejudices."

Rev. John W. Herring, of Terre Haute, Ind., has been released by his Church for two months' service in interpreting the situation in Germany to Churches in the Middle West.

The unfortunate "flag incident" in Washington at the time of Ex-President Wilson's funeral was not allowed to slacken the effort for relief in any way. The magnanimous statements by Mrs. Wilson and by General Allen did much to prevent popular prejudice and to these was added the statement of the Federal Council, which said:

"We are not willing to allow a slight, even to so honored a leader as Mr. Wilson, to serve as an excuse for letting little children starve. They at least, can in no way be held responsible for the action of the German ambassador. Mr. Wilson himself, we may be sure, would have been the last man in the world to condone an attitude of resentment or callous indifference toward them. Only a few days before his death, he expressed deep solicitude for the suffering in Germany. We truly honor his memory by sharing his spirit of generous goodwill, not by making a slight to him a pretext for turning a deaf ear to two and a half million children who are crying for bread."

DENOMINATIONAL APPEALS

The Federal Council's campaign is designed to reenforce the appeal of the National Lutheran Council, the Evangelical Church, the Methodists and other bodies. It is being carried on in cooperation also with the American Committee for the Relief of German Children. Funds coming to the Federal Council and not otherwise designated will be distributed through Protestant agencies in Germany—children's homes, orphanages, hospitals, etc.—in cooperation with the Central Bureau for the Relief of the Evangelical Churches of Europe, as a direct testimony of Christian love from the Churches of America.

PROMOTIONAL LEADERS CONFER WITH LOCAL PASTORS

From February 17-19 a conference on "The Relation of the Local Church and the National Promotional Agency" was held in Dayton under the auspices of the Federal Council of the Churches and the Dayton Council of Churches.

The conference was unique in being attended not only by the representatives of the promotional agencies of fifteen denominations, but also by upwards of 150 pastors from the vicinity of Dayton.

The special purpose of the conference was to secure with as much fullness as possible the point of view of the local Church with regard to promotional plans. On Sunday, February 17, a large number of the pulpits in Dayton and vicinity were occupied by representatives of the promotional agencies, speaking upon the general theme, "The Church—a World Force."

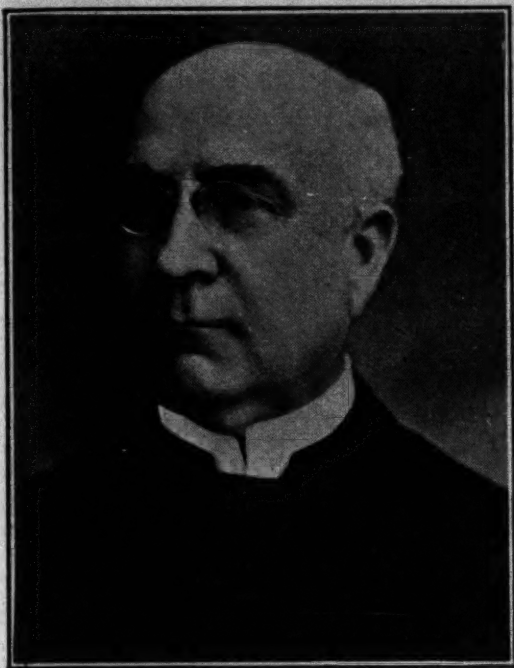
At the sessions on February 18, one of the chief discussions centered around the question, "What Place Should the Denominational Program Have in the Program of the Local Church?" Rev. C. W. Brashares, pastor of the Grace Methodist Episcopal Church in Dayton, urged that more freedom be allowed the local Church to designate the parts of the denominational budget which it desires to support and that emphasis on quotas and apportionment should be supplanted by a more educational program. Rev. Hugh I. Evans, pastor of the Westminster Presbyterian Church of Dayton, urged that the promotional agencies help the local Church by suggesting plans which have actually been tried and found practicable in certain congregations. Rev. W. H. Geistweit, pastor of the First Baptist Church of Dayton, placed the emphasis upon inculcating in every local Church the vision of the Kingdom as a whole.

At the luncheon, Rev. Frederick E. Taylor, pastor of the First Baptist Church of Indianapolis, gave an inspirational address centering around our unity in our loyalty to Christ and the prime necessity for a deeper spirit of evangelism.

At the Monday evening and Tuesday morning sessions the promotional secretaries conferred together concerning their methods and future plans and voted that the conference had been so profitable that a similar one should be held next winter.

"The Church and Industrial Reconstruction," prepared by the Committee on the War and the Religious Outlook and edited by Samuel McCrea Cavert, is now reduced in price to \$1.50, cloth; paper, \$1.00. This volume is still in wide demand.

Twenty-five Years With the Book of Books



REV. WILLIAM I. HAVEN

the leading figures in the direction of the Federal Council of the Churches. His recent comment on his experience in promoting the circulation of the Bible is notable:

"In the past quarter of a century there has never been a more manifest interest in and demand for the Christian Scriptures than there is today. This is true, not only in our country where circulation is phenomenal, but in all parts of the world. In Japan, for example, in spite of the great losses by earthquake, the number of copies of Scriptures circulated is nearly twice as large as last year. The whole world is alert and eager to receive the Bible."

QUADRENNIAL COUNCIL TO MEET IN ATLANTA, GEORGIA

For the first time in its history the quadrennial session of the Federal Council of the Churches is to be held in the South. Atlanta, Ga., is to be the place. The opening date is December 3, as fixed by the constitution of the Council.

The invitation to meet in Atlanta was officially extended by the Christian Council of Atlanta, supplemented by most cordial invitations from the Atlanta Chamber of Commerce, the Women's Missionary Council of the M. E. Church, South, and several Christian leaders of Atlanta, including Rev. M. Ashby Jones, pastor of the Ponce de Leon Baptist Church, and Rev. W. W. Alexander, Secretary of the Commission on Inter-racial Cooperation.

Other invitations were received from Detroit, Mich., and Grand Rapids, Mich., but since

The largest distribution of the Scriptures ever made in the history of this country in a single year is reported by the American Bible Society for 1923.

The Rev. Wm. I. Haven has just completed twenty-five years of service as general secretary of the Society. For many years he has also been one of

other meetings have been held in the Middle West and North it was deemed only fair to go this year to Atlanta.

The Quadrennial Council is the highest governing body of the Federal Council, made up of approximately four hundred official representatives designated by the twenty-nine constituent communions.

FINANCIAL REPORT

The Annual Report of the Treasurer of the Federal Council will be issued within a few days. It shows the expenses of the year 1923 to be \$262,676.56 for the regular and normal work of the Council, and, against this, the income has been \$269,033.55. The expenses are very near the amount named in the authorized budget for the year. In addition to this, there was received and expended for specifically designated and relief funds about \$95,000.

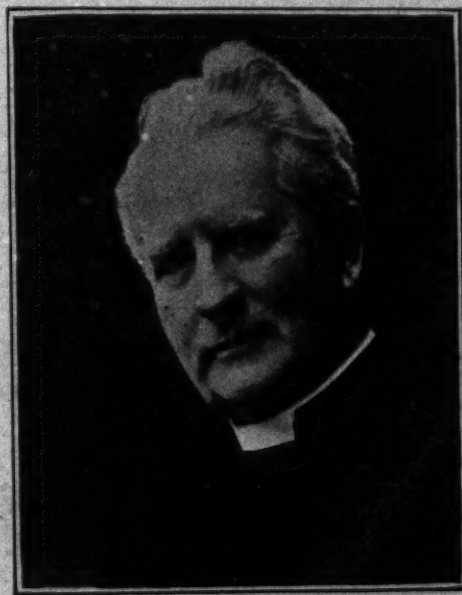
Three years of the present quadrennium have passed—1921, 1922 and 1923. The expenses for these three years have been kept well within the budget allowed, and, in addition to covering a deficit at the beginning, there is a small balance on hand at the end.

This excellent condition is the result of vigilant and painstaking work on the part of the secretaries in all the various departments of the work and particularly in seeking contributions from sources which are especially interested in their work.

A. R. KIMBALL, *Treasurer.*

NEW PRESIDING BISHOP

Hosts of people in all communions will rejoice in the honor that has come to Right Rev. Ethelbert Talbot, of Bethlehem, Pa., in his accession to the high position of Presiding Bishop of the Episcopal Church. Bishop Talbot has been for many years an ardent supporter of the Federal Council of Churches and few have been more regular in attendance at the annual meetings of its Executive Committee.



RT. REV. ETHELBERT TALBOT

Creating Christian Public Opinion

By O. H. BLACKMAN

Associate Editor of Collier's.

SPEAKING as a layman, I would say to Church leaders who want to influence public opinion along Christian lines: first *find out the facts*. The Research Department of the Federal Council represents a right idea and a great idea. It is vitally needed by the Churches and is bound to be recognized increasingly.

Having found the facts, tell them to the people—not to a few, but to every man, woman and child that can be reached. Tell them interestingly, don't scold, don't preach, *trust the people with the facts*. The people do not lack intelligence, they are short on facts. Tell the facts over and over and then tell them again. You have many channels, your Churches, your Sunday Schools, your forums. In selling ideas as well as goods you must always tell a man the same thing ten times before he understands it. Tell him again and again and when you have exhausted your channels, tell him again. Action which starts from a thorough ferment of the digested facts from the bottom produces real results.

When you have the ferment organized, bring it into action. Show the people the concrete practicable things that they can do to help.

Have the courage of your faith to make mistakes. Others who have to do this sort of work have made mistakes, and have come through to a sure technique. Caution from hard knocks overcome is better than caution that stops action.

Never was such a time for social work through the Churches. The spirit of Christ is getting into social life and is rising in the Christian Churches. In my work I have had occasion lately to tell a group of business and publishing men about the Federal Council and what it was doing. I cited especially its potential power in arousing public opinion against child labor. I told them what sort of budget was needed to carry out this program. They all said the budget was ridiculously small. I even went to men not lined up with any Church and was able to interest them in the Federal Council on the basis of this social program.

From an outsider's viewpoint, though I am not myself outside the Church, I would say to the Churches: Back up what you have in this Federal Council of the Churches. Its program is no hierarchy, it is a needed servant of the Churches—have faith in it. Work with, in and through it, and be practical enough to give it the money it needs to do the work.

The Coming Revival of Religion

By KENYON L. BUTTERFIELD,

President, Massachusetts Agricultural College.

I am persuaded that we are in the dawn of one of the most profound and fundamental religious revivals America has ever seen, and my faith is based on three contentions:

(1) That there is a rapidly increasing determination to discover ways by which the attitude and spirit of Jesus can be actually applied to business and industry as well as to politics and social relations. Not only are books, addresses, programs, organizations by the multitude coming to our attention, which indicate the supreme need of discovering the method of applying Christianity, but men are grappling with the actual problems involved. And the most hopeful thing about it all is that leadership is being taken in many cases by the laymen, many of whom are quite as much prophets as any preacher can be. Absolutely the most heartening word in the present dark hours of moral chaos and indecision is the inquiry which is being repeated more frequently every day, "What is Jesus' way of doing this thing?"

(2) That men are sincerely seeking light upon the personal problem of developing a more spiritual inner life. Perhaps the very economic difficulties and stress of the present day are leading men to strike a balance between possession and property and getting, on the one hand, and to evaluate the full worth of moral character, spiritual expansion, and an inner peace and joy that can rise above material circumstances on the other.

(3) That one of the most sincere efforts in all history is now being made to rediscover the real Jesus; to try to appreciate what were Jesus' actual attitudes toward the political, economic, social and religious conditions of His own day and His own country, and to try to interpret those attitudes in terms of similar present-day categories. Not explanations of Jesus, not moral formulas, not even systems of teaching but attitude, spirit, ways of viewing things—these are what men are eagerly seeking; yes, really passionately seeking, because it is here that they expect to find the very bread of life.

Church Leaders Confer on American Policies Toward Other Nations

TO study the two important questions of Latin American relations and immigration, and to decide upon the attitude toward certain proposals for the work of the Commission, were the main purposes of the meeting of the Commission on International Justice and Goodwill, held on Tuesday, February 26.

The morning session was largely given up to a detailed statement by the Honorable Francis White, Chief of the Latin American Division of the Department of State, of the attitude of the United States toward the countries to the South. He emphasized the efforts of the Department of State to strengthen the provisions leading to peace which developed from the conference held in Washington in 1907 by the five countries of Central America, and felt that the United States had played a valuable part in arranging conferences and supporting efforts toward peaceful solutions of difficulties. He stated that our Marines would be withdrawn from Nicaragua after the government soon to be elected took office, and that no Marines would be landed from the warship sent to Honduras unless American lives were in danger.

Mr. White dwelt upon the good results achieved by the Americans in Haiti and Santo Domingo. He also defended the sending of naval missions, like that to Brazil, and thought this mission was not responsible for the recent appropriation by Argentina for military affairs. In general, he was most optimistic in regard to the relations of the larger countries of Latin America with each other and with the United States, and felt that criticisms of our actions in the smaller countries were entirely undeserved.

In reply to Mr. White, Dr. Inman spoke in strong opposition to the policy of armed intervention in the affairs of Latin America, and said that the United States had aroused much bitterness of feeling and that a military government was not organized to develop civic activities.

After a report by Dr. Robert Fitch, a missionary to China, on the plans for the Hwai River Conservancy, a motion was adopted approving the use of the balance of the Boxer Indemnity Fund for that purpose, and a committee was appointed to prepare a resolution to be presented to the President at the appropriate time.

Much interest was shown in the suggestion for an international conference on land and air armaments, since this seemed to be the most promising step which could be taken at the present time toward the ideal of a warless world. A motion was adopted to attempt to start a popular demand for such a conference by approach-

ing the religious bodies in other countries with which the Federal Council is in touch, and also by inviting the cooperation of the Roman Catholic and Jewish organizations.

CHRISTIAN EDUCATION IN MEXICO

The results last autumn of the work of the Committee on Mexico are so promising that the Methodist Episcopal Board of Missions has released Dr. O. W. E. Cook temporarily for still further efforts in the promotion of the plans for a Christian university in Mexico. The plan formulated and accepted calls for a College of Education, an Institute of Public Health and Physical Training, a Normal Institute of Industrial and Practical Arts, University Extension, and Schools of Social Science, of Commerce and of Journalism.

STILL PRESSING FOR INTERNATIONAL COOPERATION

In a conference with the Secretary of State on February 14 a delegation from the Federal Council presented the program adopted at the annual meeting of the Executive Committee. In addition to the proposals printed in the last issue of the BULLETIN, the following points were emphasized:

"We deeply feel the pressing importance of conference and cooperation of all nations for the further concerted reduction of armaments. We eagerly await the day when the military and naval forces of all the nations shall be no larger than may be needed for police service in the maintenance of law and order. We express the hope that our Government will take early steps to secure the cooperation of other nations in bringing about this result."

The United States was also urged to cooperate with all humanitarian committees and commissions of the League of Nations and to accept the invitation of the League to cooperate in preparing a new convention to replace that of St. Germain for control of the traffic in arms.

The program declares for the ultimate independence of the Philippine Islands, saying: "We hold the United States should take no course that would invalidate the pledges made by our Government to the people of the Philippine Islands for their ultimate independence."

SUMMER INSTITUTES

The success of the Conference on International Relations from the Christian Viewpoint, held by the Federal Council last summer at Chautauqua, N. Y., has led to the proposal for re-

peating such a conference again this year. Cooperation with Vassar College in the proposed "Institute for a Christian Basis of World Relations" is also being planned. The President of Vassar, Henry Noble MacCracken, is a member of the Federal Council's Commission on International Justice and Goodwill.

WORLD ALLIANCE CONFERENCES

During March and April, Rev. Nehemiah Boynton and Dr. Hamilton Holt are making a speaking tour through the northwestern states in the interest of the World Court and the full cooperation of the United States in world affairs. The meetings are under the auspices of the World Alliance for International Friendship through the Churches.

TRAINING THE CHILDREN FOR PEACE

"In hearts too young for enmity
There lies the way to make men free;
When children's friendships are world-wide,
New ages will be glorified.
Let child love child, and strife will cease.
Disarm the hearts, for that is Peace."

With this verse for inspiration, the National Child Welfare Association has issued a set of ten beautiful posters, 11 by 14 inches, printed in six colors, showing the children of ten nations at work or play, dressed in native costume and surrounded by characteristic scenery. With each picture is an appropriate verse telling of the lovable and attractive traits of the children of each land.

The National Council for Prevention of War is rendering a distinct service in making an edition available at the reduced figure of \$1.00 for the set. Orders may be sent either to the National Council office, 532 17th Street, N. W., Washington, D. C., or to the National Child Welfare Association, 70 Fifth Avenue, New York City.

PEACE PRIZES FOR EUROPE

Edward A. Filene, of Boston, has extended to the peoples of Europe an inducement to think constructively on world peace. Forty-one prizes aggregating 200,000 francs are offered for the best practical plan written by a French citizen for "assuring security and prosperity to France and to Europe by international cooperation." The manuscripts must be submitted before April 30.

The prizes offered to "all British citizens in Great Britain or overseas" total £2,000, the first prize being £1,000. The subject is: "How Can Peace and Prosperity Be Restored in Great Britain and in Europe through International Cooperation?" Plans must be submitted by June 28.

FROM THE WOMEN OF WALES TO THE WOMEN OF AMERICA

Four hundred women, representative of more than fifty organizations of local and national character, met at a luncheon in the ballroom of the Hotel Biltmore, in New York, on February 19 to receive the touching memorial presented by the delegation of Welsh women. This delegation was headed by Mrs. Hughes Griffiths, who presented the memorial, beautifully bound in leather, begging the cooperation of the women of America "to aid in the effort to hand down to the generations which come after us the proud heritage of a warless world."

More than four hundred thousand signatures, seventy percent of the adult women of Wales, were in the iron-bound oak chest which these Welsh ladies had brought with them as their appeal for cooperation in peace. It was a memorable, beautiful and poignant occasion, in which the Federal Council of the Churches was proud to have its part with a delegated representative.

The memorial says in part:

"We are not actuated by any political motives. We speak simply as the Women of Wales—the daughters of a nation whose glory it has been to cherish no hatred toward any land or people, and whose desire is for the coming on earth of the reign of fellowship and goodwill. We long for the day when the affairs of nations shall be subject no longer to the verdict of the sword. And we feel that the dawn of the Peace which shall endure would be hastened were it possible for America to take her place in the Council of the League of Nations."

A new volume, "International Christian Movements," by Charles S. Macfarland, is now in press, to appear May 15.

It is a comprehensive survey of the international relations of friendship and goodwill, as developed by the Evangelical Churches of the World, through mutual service in a common task.

Cloth \$2.00. May be ordered of the Federal Council.

WHY THE CHURCH MUST LEAD

"The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit. . . . Here is the final challenge to our Churches—to every one who fears God or loves his country."

Ex-President Woodrow Wilson.

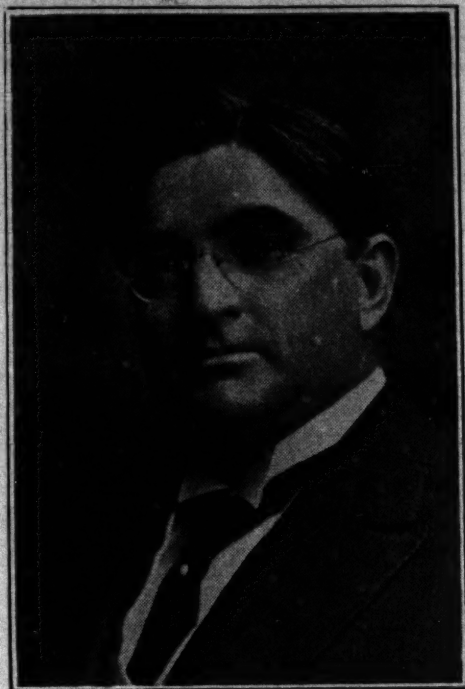
Arousing Public Sentiment for Prohibition

The national movement for law enforcement, organized under the Citizens' Committee of One Thousand, is commanding attention in all parts of the country. During the last few weeks Citizenship Conferences have been held in a large number of metropolitan cities.

At the conference in Denver, the Governor of the State, Honorable William E. Sweet, opened the sessions with a keynote speech which challenged every officer in Colorado to rally to the observance of law. The Governor attended every session held in the two days.

At Wichita, Kansas, the conference assumed the form of a "Victory Rally," with emphasis upon the fact that Kansas has had prohibition for over forty years. The convention is sending out a victory message to the world, prepared by a committee of which Ex-Governor Henry J. Allen is Chairman.

A nation-wide conference of college and university students was held in Washington April 5-6, with a convening committee made up of undergraduates from thirty-two leading institutions.



FRED B. SMITH

At the meeting for permanent organization of the Citizens' Committee in New York on February 1, Mr. Fred B. Smith, who has been the moving spirit in the development of this educational campaign, was elected Chairman of the National Committee, with Honorable Morris Sheppard, U. S. Senator from Texas, and Honorable Frank B. Willis, U. S. Senator from Ohio, as Honorary Chairman. Rev. Daniel A. Poling is vice-chairman of the Executive Committee.

SCOTTISH PROTEST

Scottish Christians are opposed to the smuggling of liquor into the United States by vessels flying the British flag, according to a resolution passed by the Scottish Christian Union and forwarded to the Federal Council of the Churches. They regard it as "a scandalous traffic endangering the friendly relations of two kindred Christian countries," and repudiate "the action of British subjects participating in any projects for importing liquor into a country under Prohibition Law."

COOPERATION IN SEX EDUCATION

At the February meeting of the Administrative Committee of the Federal Council, special provision was made for cooperation with the American Social Hygiene Association in holding a series of conferences with pastors in several of the more important cities on the relation of sex education to the program of religious education. The arrangement provides:

1. That the initiative and executive responsibility in connection with the conferences rests with the American Social Hygiene Association, which shall keep closely in touch with the Federal Council's Committee in working out the plan.
2. That the cooperation of the Federal Council shall consist chiefly in:
 - a. Securing the most effective contacts with the local Church in the community where the conferences are to be held;
 - b. Giving counsel and assistance in working out the general character of the program.

NEW PUBLICATIONS

Recent pamphlet publications of the Federal Council of the Churches include the following: "The Federal Council and the Churches." By Robert E. Speer. (16 pages; free.)

"The Fellowship of Prayer for 1924." (32 pages; free.)

"The Progress of Christian Cooperation in Service." (16 pages; free.)

"What the Churches of Christ in America Are Doing for International Justice and Peace." (24 pages; free.)

"The Action of the Churches on Race Relations." (8 pages; free.)

"The Narcotic Drug Control Law: Suggestions on How to Help." (4 pages; free.)

The following important discussions under the imprint of the National Committee on American Japanese Relations, have also just appeared:

"New Factors in American Japanese Relations." By Sidney L. Gulick. With a foreword by Hon. George W. Wickersham. (32 pages; 25 cents.)

"The Japanese in Hawaii." By Professor Romanzo Adams. With an introduction by Sidney L. Gulick. (28 pages; 25 cents.)

Will We Be True to Our Own Vision?

By CHARLES H. LEVERMORE

Winner of Bok Peace Prize; Member of the Federal Council's Commission on International Justice and Goodwill.

IN THE first dozen years of this century the friends of world peace were deeply interested in the accomplishment of the two Hague conferences. If we had been told that within fifteen years there would be adopted by fifty-four nations of the world an international law, creating a world parliament, meeting every year, with an advisory committee capable of meeting at three days' notice, and with an administrative staff always in session; if we had been told that another international law would also create a world court holding regular sessions and settling nine questions within two years, we would have believed that, like Jacob, we had seen a vision of heaven open and the angels ascending and descending.

If we had also been told that the United States, which was then with the sanction of both our great parties heartily supporting The Hague conference ideas, would refuse to join the family of nations in this great work of world organization, and would even stay out of the World Court, to which we were then committed, we would have laughed in scorn and said, "Is thy servant a dog that he should do this thing?"

Since the Armistice was declared the wisdom of the world has devised just one instrument of reconstruction, one instrument with which to prevent, if possible, the beginning of new wars, to substitute the power of law for the power of the fist and to build up anew a shattered social order. This instrument is the League of Nations. It consists now of fifty-four nations out of a possible sixty-five or sixty-six. These nations raise annually over four and one-half millions of dollars with which to pay the expenses of the League. That is an imposing sum, but we may remember that the United States during the time when it was in the great war spent on the average about the same sum of money for each two hours of its fighting.

A SOLDIER'S VIEW

"One of the dangers to world peace at the present time is the maintenance by some governments of large armies and navies. Few Americans seem to understand how directly responsible we as a people are for the maintenance of these armies and navies. One of the arguments for their maintenance among the peoples who pay for them is the complete freedom we insist upon maintaining from the limitations imposed on all the governments that are members of the League. We, with the greatest

potential military strength in the world, with a fast-growing population, with a tremendous confidence in ourselves and our destiny, having demonstrated to the world the facility with which we can raise, move abroad and maintain great armies, openly refuse to be bound by a world agreement providing for the judicial settlement of controversies in lieu of force of arms. We adopt this astonishing policy while we proclaim at the same time our intense and sincere interest in peace. We substitute verbal generalities for effective action. Foreign governments do not wish to affront us. They are too much dependent upon us in many ways. But our people should understand that disarmament by the leading member nations in the League is not practical while one people with tremendous potential military and naval power remains outside the League and free to make war in accordance with its own policies and determinations.—Major-General John F. O'Ryan, Former Commander, 27th Division, A. E. F.

TO CONTROL NARCOTICS

The latest step in the effort of the Church forces to establish governmental control of the production of opium and other narcotics and the suppression of the manufacture of heroin is the action of the Federal Council in developing public sentiment in support of the Weinfeld bill, now in the New York State Legislature. A special committee appointed by the Administrative Committee of the Council has prepared a leaflet, entitled "The Narcotic Drug Control Law: Will You Support It?" Concrete suggestions as to what pastors and laymen can do to further the measure are offered.

SUMMER SCHOOL OF RELIGIOUS DRAMA

The Committee on Religious Drama of the Department of Research and Education announces a Summer School of Religious Drama to be held at Auburn, New York, July 28 to August 10, 1924. The proposed curriculum includes courses in interpretation of religious drama, production in church and parish house, religious music, graded program for the church school, and a course in methods. The faculty includes Miss Katharine Lee Bates, Mr. Harry Mason, Miss Hazel Orton, Miss Helen L. Willcox and others. Details may be secured from Miss Elizabeth Baker, Registrar, 105 East 22nd Street, New York City.

Has the Church a Right to Speak on Public Questions?

THE question as to the proper function of the Church with regard to public issues has received concrete illustration in a recent criticism of the Federal Council of the Churches by Congressman George Holden Tinkham of Massachusetts. The statements of Congressman Tinkham were elicited by the resolution of the Administrative Committee of the Federal Council concerning the section of the proposed immigration law which would have the effect of abruptly abrogating the joint agreement with Japan concerning Japanese immigration to the United States, without conference or consultation with Japan. Rev. Charles S. Macfarland, General Secretary of the Council, sent a letter to members of Congress conveying the action of the Federal Council, based on the clear moral principle that a treaty should not be cancelled without conference and that whatever steps are to be taken with regard to Japanese immigration should be taken in a friendly and considerate way.

Congressman Tinkham replied on February 13 as follows:

"It is with resentment and indignation that I read your communication of February 9 in which you, representing your organization, presume to advise me in relation to a purely secular matter, namely, the House Immigration Bill, H. R. 6540.

"It is one of the fundamental principles of the American Government preceding the adoption of the Constitution and embodied in that instrument that there shall be in the United States complete separation of the Church and the State as religious and political entities, and that there shall be no interference one with the other.

"The action of certain Churches, of certain denominations, or, I might more properly say, of certain leaders of certain denominations, in passing resolutions in relation to legislation of a secular character and of raising funds to be used for political elections, as was done in connection with the Anti-Saloon League of America, is indefensible.

"It is my settled opinion that some of the great lawlessness and actual crime in this country today is directly caused by the loss of respect for the Church and its teachings on the part of the people, because Churches, abandoning spiritual affairs and direction, have become quasi-political institutions. As respect for the Church and its teachings declines, so must its authority over the hearts and consciences of men diminish.

"I have not a drop of blood in my veins which has not been three hundred years in America and my ancestors as Separatists came to this country upon the Mayflower. I inherit their complete resentment of interference by the Church in affairs of the State."

To this criticism Dr. Macfarland replied in part as follows in a letter under date of February 25:

"Is not the real question as to the content of the term 'secular'? The Federal Council does not consider any question involving principles

of right and justice as being secular. Such questions are regarded as moral and therefore inherently religious and coming under Christian ethics. The measure in question surely involves questions of right and justice.

"The Federal Council was constituted by its denominational bodies with this purpose, as stated in the constitution adopted by all those bodies separately, 'to secure a larger combined influence for the Churches of Christ in *all matters* affecting the *moral* and *social* condition of the people, so as to promote the application of the law of Christ in *every relation of human life*.' To claim that a Church body has no right to protest against an injustice just because it is legislative, would be to nullify the Constitution of the Federal Council. It is the very separation of Church and State that makes it possible to make such protest freely.

"My own recollections of the history of those who came in the Mayflower and those who followed them are that they exercised a great deal of influence on matters of State, while at the same time keeping the Church free from interference by the State. Indeed, their reason for separating the two was that the Church might be free to criticise the actions of the State.

"Is there not a great difference between organic separation and separation in moral sympathy? As a matter of fact the strictest denominations have always held the right of the Church to petition the State and that is exactly what is done in this case.

"In this case our feeling is that this legislation runs counter to the efforts of the Churches to maintain social justice. Do you not think, therefore, that they have not only a right but a duty to protest and petition? I rather think the Administrative Committee regarded the immigration proposal 'with resentment and indignation' just as you do their action.

"As I get the trend of public opinion it means that Christianity is to be applied more and more to these great public moral questions, rather than to remain in vague abstractions. Many of the people feel that the weakness of the Church has been because it did not exert its influence more directly in affairs of social brotherhood. What is the use of proclaiming justice unless you can apply it to concrete cases?

"The people in the Churches are rapidly coming to look at all public affairs as matters of Christian ethics. The present problem of immigration, so far as it affects our attitude towards other peoples, is no exception. The leaders of the Church are tired of preaching

justice in theory and closing their eyes to injustice in practice. If an act of Congress violates a treaty, whether in letter or spirit, it is an injustice. If it treats a treaty or any agreement like a 'scrap of paper' it follows the bad example of a nation now suffering from doing so. If, then, this was the view of the Administrative Committee, would you want them to hesitate to say so? Even if you disagree with their interpretation, you surely would want them to express their judgment from the point of view of the Christian principles to which they are committed. In any event surely Christian ethics are not left entirely to be determined by Congress."

The Congressman's answer on February 29 reasserted his original position in the following statement:

"If I read aright your letter of the 25th, it is a statement that the Churches included in your organization propose to take a formal and active part in American politics.

"Let me point out that this is a pretty dangerous program for the Churches. Of course, their ministers and members are, as individual citizens, at liberty, and indeed ought to be encouraged to act politically with the utmost vigor, but for the Churches as organizations to attempt this is a grave departure from American policy and a violation of American traditions.

"We exempt the property of Churches from taxation because they are regarded as apart from the ordinary public organizations and activities of our people and as entitled to this measure of public support because of the purposes which they aim to serve.

"In any event, I beg you to consider carefully before committing the organized Churches of the country to participating in political activities."

The correspondence brings into sharp focus the whole question of the relation of Church and State. It should be borne in mind that the action of the Federal Council was carefully confined to the realm of the moral principles which seemed to the Administrative Committee to be at stake in the proposed legislation. There was no disposition whatever to pass judgment or give advice upon any technical aspects of the legislative proposal. The clear-cut issue which the Federal Council raised was whether it would be a Christian thing for the Government of the United States to terminate arbitrarily an agreement with Japan without friendly conference. The Administrative Committee of the Federal Council was in effect taking the position that all of the Church's talk about international morality and brotherhood would be rendered sterile if it were to acquiesce silently in a proposal which would give needless affront to another nation and practically regard a treaty as a scrap of paper.

It is no new thing for the Churches to express their judgment as to legislative issues in which moral or religious questions were at stake. They have long been ardent in their support of the

prohibition of the liquor traffic and the protection of Sunday by proper legislation. During the war, all of the denominations sought legislation which would permit the appointment of an adequate number of chaplains to minister to the religious needs of the men in the Army and Navy. Surely the Churches cannot concern themselves with such questions as these and at the same time hold themselves aloof from other issues in which human rights and justice to other people are clearly involved.

The real question concerns the *kind* of activity in which the Churches may properly engage with regard to questions that involve legislation. That the Churches should sedulously refrain from "lobbying" or from any attempt to coerce legislators by organizing the voting strength of their districts for or against them goes without saying. That the Church has not only the right, but the duty, to educate public opinion concerning the Christian principles that are at stake in legislative proposals should be equally clear to all who are deeply concerned about the moulding of all human life according to the mind of Christ. Such efforts are an essential part of the responsibility of the Church as the teacher of the Christian religion.

In the words of a recent Episcopal Conference at Atlantic City, presided over by Bishop Brent: "The business of the Church embraces the whole scope of life, and, inasmuch as legislation registers the focusing and formulation of public opinion with respect to social needs, it is the business of the Church to see to it that, as far as it has influence, such legislation should have a Christian soul."

S. M. C.

COUNTRY LIFE LEADERS URGE RELIGION IN THE HOME

"Religion in the home" has again and again been emphasized by the Churches, but now the note comes from the American Country Life Association. At its recent annual meeting a Committee on Religion and Morals presented the following arresting recommendations:

"The work of agencies concerned with the encouragement of renewal of worship in the home should be supported.

"Organized religious forces should have a clearing house whereby every rural family will be definitely assigned to some agency for pastoral care and leadership in the developing of religion.

"For the isolated families in range sections and for other special neglected groups, plans should be made for providing an itinerant pastoral service, either by men or women, which will bring guidance and training in the religious life of the home."

What the Leaders Are Thinking About War

NO one can read the current literature without concluding that there has never been a time when so many Christian men and women have had uneasy consciences on the question of war, were so convinced of its inherently un-Christian character and so desperately concerned about finding a way out. Four recent books are striking evidence of this hopeful fact.

Through the generous interest of a few Christian laymen Kirby Page's "War: Its Causes, Consequences and Cure" (Doran) has been mailed, in an inexpensive popular form, by the Federal Council's Commission on International Justice and Goodwill to most of the ministers of the country.

One of the most important services which Mr. Page renders is in dissipating the idea that Germany was exclusively responsible for the World War. He shows that only in the light of the colonial and economic rivalry of all the great European nations, backed by armaments and counter armaments and secret treaties, can one understand why the war was fought and what it was really about. And not until this knowledge becomes common property can we hope to get far on the path to permanent peace. As long as people still believe that modern wars are caused simply by the madness or malevolence of a single diabolical nation, in contrast with the moral innocence of all the others, so long will we fail to deal in any effective way with the underlying economic causes of war.

A second notable service of Mr. Page's book is his sharp focusing of the issue that now confronts the churches. He calls upon them to declare officially that they will never support another war. The present reviewer is not one who has been able to adopt an unqualifiedly absolutist position with regard to all possible participation in war. At the same time, however, he finds himself arriving, by a pragmatic route, at a destination not far from that which Mr. Page reaches by a more absolutist journey. He can easily *imagine* conditions under which he might consider it his duty to take arms, as a last resort as a police measure in repelling wanton aggression by a mad horde of savages. But while he can theoretically *conceive* such a situation, he sees quite clearly that modern wars do not arise out of such conditions at all. They arise chiefly out of a sordidly selfish struggle of competing nations for raw materials and markets. The "next war", we may be sure, will not spring from a madman's demonic attack but from a struggle over oil or coal or iron. When one's eyes are open to this harsh reality he finds himself joining the ranks of those who, though not making

a sweeping pledge, are quite prepared to say that they find it difficult to believe that there will be any actual situation in which they would "feel justified in sanctioning or participating in another war."

Along with Mr. Page's challenge to the churches one may well read Will Irwin's "Christ or Mars?" (D. Appleton and Co.). The famous war correspondent turns preacher and proves a powerful one. The cost of war, the physical loss, the moral and spiritual disaster,—its ethical confusions, its poisonous hates, its corruption of human decencies,—are painted as only Irwin's pen can paint them.

What Will Irwin portrays in brilliant pictures G. Lowes Dickinson describes in a more sober and more convincing mood in "War, Its Nature, Causes and Cure" (Macmillan Co.). The terrible facts are arrayed: what war means for the future of civilization, why wars come, what are their results. Most valuable are his sidelights on the real causes of the World War, a subject which he treats more thoroughly and intensively than Mr. Page's more popular book. The history of Europe prior to the outbreak of the war, the secret treaties, the methods of secret diplomacy, are relentlessly laid bare, with the conclusion that "power, markets, and territory were on all sides, the only motives operative in the minds of the statesmen who were conducting, in the dark, the policies of Europe."

In "The Prevention of War" (Yale University Press) Philip Kerr provides a far-reaching intellectual analysis of what is constructively needed if we are ever to escape from the evils that Irwin and Dickinson portray. The distinguished secretary to Lloyd George throughout the World War makes it as clear as noonday that the reason wars recur is because "there is no international legislature to define the law, no adequate court to interpret the law, no policeman to enforce obedience to the law." The bottom cause of war is the division of mankind into absolutely separate sovereign states, each owing loyalty only to itself. There must be a federal constitution for the world; the experiment of the American colonies in a federal union must be worked out in the world as a whole. Just as a man is a loyal citizen of Massachusetts and of the United States at the same time, so also can he be a citizen of a World Commonwealth in which each state is sovereign so far as all its internal affairs are concerned but in which certain *international* affairs are delegated to a representative World Assembly.

—S. M. C.



CHRISTIANITY AND THE CHURCH

The Lost Radiance of the Christian Religion. By L. P. Jacks. George H. Doran Co.

One of the most stimulating and inspiring essays that have come from the pen of this remarkably fruitful writer. The Christian religion is presented as the most joy-creating force in the world. Its heart is shown to consist in a real vision of the universe and of man that lifts human conduct to the highest levels of power and peace. We believe it will remain a permanent classic of the Christian philosophy of life.

Confronting Young Men with the Living Christ. By John R. Mott. Association Press.

The matured reflections of one of the greatest Christian leaders of our day upon the problems confronting the Church and, more particularly, the Y. M. C. A. The eight chapters are in the form of addresses delivered to great groups of men in a continent-wide tour designed to re-emphasize the distinctly religious objectives of the Association. It will call many who have been engrossed in Christian activities to a truer appreciation of the spiritual values and the personal discipleship that must forever undergird any worthwhile work.

Personal Religion and Public Righteousness. By Peter Green. Longmans, Green & Co.

These simple talks by one of the most thoughtful of Anglican clergymen search the heart. They center around the conviction that there will be no further advance in public righteousness without a great advance in personal holiness. The futility of trying to do good without *being* good in a deeper measure is brought home to the conscience in an arresting way. The author makes us see clearly that we shall not have a more Christian practice in international affairs, for example, until individual Christians in their simplest relationships in the home and neighborhood attain to more kindness, forgiveness and love.

Business Methods for the Clergy. By M. M. Day. Morehouse Publishing Co., Milwaukee.

A brief, simple and useful little manual which will help the minister to organize his work at the desk more efficiently.

SOCIAL QUESTIONS

A Plea for Monogamy. By Wilfrid Lay. Boni & Liveright.

Not a book for everybody, but decidedly a book for those who are trying to think their way through the present confusion in marriage relationships. The book is not, as its title would suggest, a defense of the monogamous family, but a frank discussion of marital conduct. The enthusiasm of a psycho-analyst leads to certain conclusions which surely need to be checked by the more balanced viewpoint of the physician.

The New World of Labor. By Sherwood Eddy. George H. Doran Co.

The world-wide travels of Dr. Eddy, combined with his deep social passion, qualify him in an unusual way for the difficult task of interpreting the meaning of the labor movement in all lands. We know of no other

place where the aspirations of labor and the trends of industrial life throughout the world are so compactly and simply presented.

ON NATIONAL AND INTERNATIONAL ISSUES

International Government. By Jessie Wallace Hugham. Thomas Crowell Co.

A review of international government from primitive to modern society, bringing out its connection with the present world movements of nationalism, imperialism and internationalism. The League of Nations is no sudden device, but a mature institution shaped gradually through centuries of experiment. It is the only way out of the nationalistic, internationalistic and imperialistic confusion of the hour. The machinery is good enough, it is only the will for international government that is lacking.

Pathways of European Peoples. By Bertha B. Cobb and Ernest Cobb. Putnam.

A popular review of the development of European nations, showing what America owes to them, and ending with the assertion that we shall never see light upon our own paths until we see clearly those that are behind us.

Financial Policy of Czecho-Slovakia. By Alois Rasin. Clarendon Press, Oxford.

An interesting story of the one nation in Europe which appears to have reached a reasonable, settled state, financially and economically.

The Development of International Law After the World War. By Otfried Nippold. Clarendon Press, Oxford.

A scholarly discussion, issuing in the conclusion that two conceptions of the world, mutually exclusive, stand opposed to each other, militarism and might against internationalism and right. War dug its own grave in the last war and paved the way for the progress of international law.

How Diplomats Make War. By Francis Neilson. Huebsch.

An attempt to relieve the American public of the confusion wrought by propaganda. The war was instigated by diplomatists and militarists. A peaceful future depends on whether or not the people themselves can displace diplomatists and militarists. Up to the present time little progress in this direction has been made. Mr. Neilson's "Duty to Civilization" is a sequel to this volume.

Rome or Death. By Carleton Beals. Century Co.

A review of the causes which led to the establishment of the Fascist State. While Fascism is a dictatorship, it represents a tendency much broader than that. The regime it attempts is the rule of right, with an effort, however, to establish it by force. At present the new Italy marks one more milestone on the road toward the decay of political democracy in Europe, with the possibility, however, that the present eclectic, hazy, mystic idealism of Fascism may be salvaged.

Europe Since 1918. By Herbert Adams Gibbons. Century Co.

Like all writings of this discerning and versatile author, this volume mingles facts and events from personal experience with economic and political conclusions. The volume is, in the main, an analysis of the Versailles Treaty, with the judgment

that it has been thus far simply a prolongation of the war.